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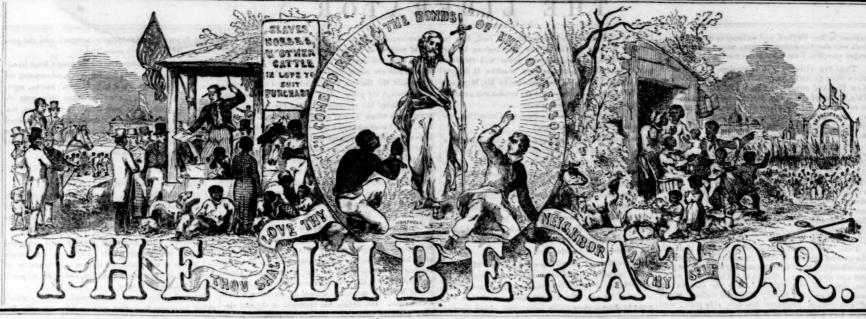
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In the columns of THE LIBERATOR, both sides of every que tion are impartially all owed a hearing.

WM. LLOYD GARRISON, EDITOR.



Our Country is the World, our Countrymen are all Manfind.

J. B. YERRINTON & SON, PRINTERS.

No Union with Slaveholders!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR

SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was

THE STIPULATION TO SUBRENDER FUOTINE SLAVES—an engagement positively prohibited by the laws of God. delivered from Sinai; and, thirdly, the exaction, fatal

to the principles of popular representation, of a representation for slaves—for articles of merchandize, under

the name of persons in fact, the oppressor repre-

senting the oppressed ! . . . To call government thus con-

stituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial

majority in the slave representation over that of the

free people, in the American Congress; AND THEREBY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

UATION OF SLAVERY THE VITAL AND AMIMATING SPIRIT OF THE NATIONAL GOVERNMENT.' - John Quincy Adams.

Yes! IT CANNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions ro

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BOSTON, FRIDAY, FEBRUARY 3, 1854.

WHOLE NUMBER 1200.

REFUGE OF OPPRESSION.

From John Mitchel's 'Citizen. SLAVERY.

TO THE REV. HENRY WARD BEECHER. REVEREND SIR :- You will be surprised to see a r addressed to you by one whom you supposed a dead. In your Anti-Slavery lecture, as rebe dead. In the Tribune, I find that you announced decease to a large congregation; and, with eistim meskness, repressed the loud hisses of wheaver in consideration of the respect due to the This morning I have read my own epiin the Tribune, and even an account of the cor-'s inquest-which must have greatly affected friends, if I have any left.

y meants, it I have any test.
I find myself therefore in the position of Partridge,
e almanae-maker, who had to come before the
thic to prove himself alive, notwithstanding the dary notice of Dean Swift—and had even much this in establishing the fact. It is a hard ne--you may be difficult to convince; and :—you may be dimedit to convince; and coose even to regard this communication as a undis clamaci, or voice from the tombs :—but

ers whose names I forget-and lastly, your etious reverence, in your paper, the Independent, simply because I refused to brand as als a large proportion of the citizens of this die, and about one-half of all the human behave ever lived in the world besides. You Tribune, and the 'Benevolists' of this enened century, have found out a new crime-as f there had not been enough before—and when any itizens, and forefathers, with this lately ined sin, over and above all their other sins, you out that he is a 'caitiff,' a 'thistle,' a 'hidcous and a dead man. You write his epitaph, and a verdict of felo-de-se upon his corpse.

seems, also, that I have disappointed you and 'ribune, which is painful. But what if the epointment is owing not to my fault, but to stupidity! For here is your reasoning—I to destroy British dominion in Ireland: but ile criminals: -- therefore there could be no princiin my struggle with England.' (I quots from r article in the *Independent*.) And the *Tribune* kes no scruple to say, 'that if liberty for Irend and the frish is sought in the spirit evinced. on the principles avowed by "The Cirizen," an hardly be necessary to say that the effort will litless, and the hope of its champions a mock-

y. Alas! for the aspirations of the oppressed ad exiled, if their incitement to struggle for liberis the horrible desire for buying, selling, and hing each other.' I confess that I can make no o out of such language. Benevolence is good, a little logic also would be no harm. Let us ow it would apply in another case. General shington, the father of his country, saw no them work on his farm. Gen. Washington ess, and did possess till he died, and took good care of, a plantation stocked with s, not in Alabama, but in Virginia. Nay, rished to possess more plantations; otherwise ertainly never would have offered \$8,500 for Mr. founders of American democracy, lived and died a aveholder, and bequeathed his slaves to his relatives. Therefore, 'there could be no principle in their struggle with England:' the 'effort ought to been fruitless, and the hones of its champions a mockery: for 'their incitement' - Jefferson's and Washington's incitement- to struggle for liberty, was the horrible desire of buying, selling, and lashing each other.' If your reverence would boldly speak your mind, you would tell your hearers in the Tabernaele, that Washington was a caitiff, and

Jefferson a thistle, or a hideous hag.

I know what you will say,—that those illustrious men, though slaveholders, always felt and said that slavery was an incubas, and a curse to the country. Posibly it may be so. That is a subject on I gave no opinion. (!) But the National Debt is an incubus and curse to England—and yet many good men, believing it to be so, hold debentures, and even go so far as to buy stocks in the

three and a half per cents.

But you, crusaders of abolition, are not content to rest the case on grounds of policy. You will it that those who differ from you, and agree the wisest of mankind, are fools or villains. You have a number of exclamations and interjec-tions always ready; and you seem to think that people will take them for reasons. 'What!' you can a man be a chattel?'—to which I answer, not? The Legislator of the Jews saw no harm in it. Would you sell a being with an immortal soul! Certainly: Moses and the prophets did the Would you send back a fugitive to his mas-Assuredly : Paul, the Apr er! Assuredly: Paul, the Apostle, very honestly sent oack the absconding Onesimus, and begged of his owners, the worthy Philemon—Paul's dearly-beloved and

llow-laborer—to forgive his returning slave. (!!!) Was Paul a hideous hag! Believe me, it is your reverence who is an old woman. You will never e will never consent to believe that you are a bet-Christian than the Founder of that religion—that you love Liberty better than those immortal Greeks -that you are a truer Republican than all the Republicans of ancient and modern times, and of both hemispheres. This is undoubttimes, and of both hemispheres. This is undoubtedly a great country, and thinks it knows much:

at I have always been accustomed to thank God that an behind my age. (') It is a matter of taste. I do not affect to be ignorant that your little shool claim the Founder of the Christian religion an abilitimist. as an abolitionist; not by reason of any positive condemnation or prohibition of slavery or slaveholdthe religion, which you suppose to be growing and z, as man grows and advances. you dwell upon the great precept, 'Do unto others as ye would that others should do unto you'—and you say here is abolition in embryo. Though a laie, I shall venture to suggest to you, most learned clerk, a simple explanation of the text, which, perhaps, others as you would wish (if the circumstances, and you in theirs) that they should do unto you. If you are a creditor, treat your with that forbearance and consideration if you are the debtor and he the creditor, you might reasonably wish and expect him to ards you. This does not mean, creditors discharge our debtors free. Again, if you are a slaveholder, your slave with gentleness, humanity, and doess, rewarding him when he does well, never nishing him wantouly or oppressively—in short, as you could reasonably wish, were you the re and he the master, that he would behave tods you. Therefore, the injunction in the New ament is, not, masters, discharge your slaves, be merciful to your slaves—slaves, ne obsedient

But I said something of slaves being lashed. Yes:
the very idea of a slave includes the idea of coercion, but does not at all include the idea of cruelty; and when I wished for a plantation of negroes, your reverence and the Tribune, with great cannor, proclaim that I want slaves, in order to have the lux-that he may have the pleasure of beating his children's Yet he who spareth the rod, spoiled the child. Does any man buy a horse for the sake of the whipping him? Did Washington keep negroes merely that he might indulge in thrashing them!

Small they not a slave of the special stays the pleasure of beating himself to see merely that he might indulge in thrashing them!

Small they are amongst the possibility of comparatively light, and who declares that he is not an abolitionist, that is to say, that he desires to keep loops the sate of the say that he desires to keep and they in the case of Israelitish shaves; a sate, except in the case of Israelitish shaves; a sate over for debt, as a many many a wife, that he might indulge in thrashing them!

Small they need to a slave to cover your opinion, that it is not wrong to be say man have a horse for the sake of the whip, or become a slave even for debt, as a metally to repudiate it.

What language, sir, and what a wish! A captive who has just broken bonds, comparatively light, and who declares that he is not an abolitionist, that is to say, that he desires to keep loops the say of three great names, it must be confessed that your choice, a matter of the coult have been all other nations of antiquity. Since you found it necessary to cover your opinions, that is so way, that he desires to keep loops of the remaining down 'like a stick.'—Commonwealth.

What language, sir, and what a wish! A captively of a say, that he desires to keep loops of the great names, it must be your open the say of three great names, it must be you not he allower. Since you found it necessary to cover your opinions, that it so the words, and that, in fact, the who has just broken bonds, compar

looking sentences. It comes easy to you (for all the prevailing cants are with you) to assume for yourself and your followers, the credit of benevolence, and philanthropy, and enlightenment, and 'progress,' and all the rest of it; while I, to escape the charge of barbarous cruelty and blood-thirsty atrocity, am forced to shield inyself under the authority of mere ancients, persons behind the century, persons who had not the advantage of hearing your lectures at the Tabernacle—persons like the Legislator of the Jews, and the wise men of the Greeks, and the framers of the Declaration of Independence. It would be easy for me also, and it would be true, to assert that I am not crued or tyrannical by nature—that I hate all oppression (!'!)—that, if I had slaves, I would influence and govern them uniformly by kindness, instead of coercion; (!') in short, that I would use them as humanely as Jefferson himself, whose enthusiastic decreion; (!) in short, that I would use them as humanely as Jefferson himself, whose enthusiastic reception by his attached negroes, on his return to Monticello, forms so agreeable a picture in Tacker's life of that illustrious man. It would be easy; but I do not condescend to treat the question in this personal and restricted manner. My position was, and is, the naked assertion, that 'slavenolding is not a ching;' and that nobody ever thought it a crime until some time towards the close of the last century. (!)

of giving so erroneous an account of slavery among the Hebrews, that Moses himself would not know his own laws, if he heard them described in one of your reverence's lectures. You say that the Mosaic law did not indeed prohibit slavery, but surrounded the system with such restrictions as to make it very inconvenient, and finally to abolish it. The very inconvenient, and finally to abolish it. it. The very ingenious authoress of 'Uncle Tom's Cabin,' in her 'Key' to the same, has asserted, tain words and phrases, which have got the masquoting a Mr. Barnes for it, that although Ile-prews might buy slaves, they could not self them. And again, that there was an enactment requiring in Hebrew slaveholders to liberate their slaves every discovery out, and gesticulate violently, and toll and sweat, and revile passers-by. Who will fiftieth year. These are statements which you and your school seem to take on trust from Mrs. Stowe You call these noisy spirits that possess you, prin-

igor.' (Levit. 25: 46.)
In the year of jubilee, liberty was to be prothat foreign slaves were never spoken of as inhabicaus: I never did pretend to anything higher, under,
tants of the land, but as strangers and sojourners!
It is in this very chapter that the foreign slaves are
declared to be their inheritance and their possession, and their children's possession forever.—
'Moses,' says the learned commentator Michaelis,'
'specified two periods at which the Hebrew servant
was to regain his freedom—the 7th year and the
New York, Jan'y 23d, 1854. nd of seven years from the date of the slave's . They were a commodity transferable by purchase

at two stated periods in each century.

If you know of any commentator, worth attention, who takes a different view of the matter, pro-

And it is not true, nor is there the smallest foundation for the statement, that a Hebrew slave-holder was not permitted to sell his foreign slave. On the contrary, there is one very poculiar and exceptional case, (Dout. 21: 14.) in which a massettlement at Cayenne. In that paper we find the folforbidden to sell a female captive whom he had taken to wife-he shall not make merchandize of her. And this exceptional prohibition leads to the belief, that of all other slaves he might make merchandize. Again, it is said, 'If a man be not all like Mitchel:found stealing any of his brethren of the children
Sir-Democratic I of Israel, and maketh merchandize of him or sell-

which seems to me to prove that there were regular slave-markets in Israel—otherwise the kidnaper could not 'make merchandize' of his stolen brethren, and could have no temptation to steal him for sale. And, lastly, in providing for the moderate punishment of slaves with rods, the law declares that even if the slave die of his beating after a day or two, yet his master shall not be punished; for, saith the text, 'he is his money.' The learned commentator I cited before, remarks on this passage— In any nation where slavery is established, a master must have a right to chastise on this passage— In any nation where slavery is established, a master must have a right to chastise his slaves. If they are obstinate, and provoke him into a passion, his blows may prove fatal, contrary to his inclination: but a pre-determination to kill men, Mr. Haughton, who exhorted you to show

In fact, I wanted to set down the principle as nakedly as possible—that it is not wrong to hold a slave—from this principle it follows, that it is not wrong to make a slave work; and there is no way of making to make a slave work; and there is no way of making him work (in the last resort) than dread of the lash.

This is an ungracious task I find myself forced to undertake. On my side, in this controversy, everything sounds harsh and looks repulsive. Your reverence has chosen, if not the better, at least, the balmier part. Yours is the privilege, dear to the enlightened modern heart, of uttering kindlooking sentences. It comes easy to you (for all the prevailing cants are with you) to assume for yourself and your followers, the credit of benevolence, and philanthropy, and enlightement, and

entury. (!)

For the sake of undeceiving your disciples at the fathers on either side, and to the whins of our Tabernacle, I think it right now to inform them maternal ancestors in all their nonsensical genera-and I do it with regret) that you are in the habit tions; to fire, air, earth and water, throughout all

and Mr. Barnes; but you will find that it is unsafe to rely, for facts of this kind, upon pamphleteers or lady-novelists. Undoubtedly, some of
your hearers, and some of the readers of 'Unel'
Tom,' will be surprised to hear that there were no such enactments at all: except in reference to that Who can tell whether he is truly emancipated or class of slaves who were children of Israel.

The Mosaic Law commanded the Israelites to throw off the dominion of England, I was actuabuy slaves of the heathen who were round about, ted by no other principle than intolerance of inso-these slaves it commanded them to take as an in-heritance forever. Ye shall take them as an inheritance for your children after you, to inherit tiny and sphere, and that they all ought to feel them for a possession: they shall be your bondmen forever. But over your brethren, the children of Israel, ye shall not rule over one another with rigor.' (Levit. 25: 46.)

men forever. But over your brethren, the children principle was, that even if all other Irishmen ohose to submit to that mean tyranny, I, for my part, would choose rather to die.

You see I am but narrow-minded. My thoughts claimed throughout the land, 'to all the inhabi-tants thereof;' but, is it possible for a learned rence's. Yet I submit that you have no right to theologian, like your reverence, not to be aware call me 'a pretender,' (see the Independent,) be that foreign slaves were never spoken of as inhabi-cause I never did pretend to anything higher, wider,

end of seven years from the date of the slave's falling into slavery, (the sabbatical year had nothing to do with it;) and, at any rate, in the jubiled year, whether he had been then seven years in slavery or not. But nothing of all this applied to the slaves purchased from foreigners or taken in war, to to the children of such slaves.

It is precisely as if there were a law in America, whereby all American citizens, who might have fallen into the state of slavery, were to be set free

SELECTIONS.

A LETTER TO JOHN MITCHEL

Le Republicain, of New York, was started by two lowing letter to John Mitchel, which has been translated for the Evening Post. Read it ! Those who advocate truth for the oppressed people of Europe are

Sin-Democratic Europe loved to place you in the first rank of the champions of liberty. In you, the defender of the rights of injured Ireland, every ople and every race saw a defender for then selves. After your speech at San Francisco; after your formal declaration, that the general teney of the old continent is to Republicanism, the Iniversal Republic thought that she might count you. a yourself have been, for a long time, a mar-

tyr in a cause inseparable from the cause of universal humanity. Was it not natural to hope that versal humanity. Was it not natural to hope that your sympathies belonged forever to the martyrs of

his slaves. If they are obstinate, and provoke him into a passion, his blows may prove fatal, contrary to his inclination: but a pre-determination to kill a slave will not be imputed to him '—for he is his money.

Now, if a man's slave was his inheritance, and Now, if a man's slave was his inheritance, and if.

Now, if a man's slave was his inheritance, and his children's inheritance, and his money, and if, in the whole Mosaic law, there is to be found but one enactment against selling, that is forbidding a man to sell his wife, if she was also his slave forbidding it not because she was his slave, but because she was his wife—then clearly we are entitled to assume that slaves were a marketable

*Michaelis. Commentary on the Laws of Moses.

Book III., chap. 9.

United States, you say:

'We are not abolitionists—no more abolitionists than Moses, or Scerates, or Jesus Christ. We deny that it is a crime, or even a peccadillo, to hold slaves, to buy slaves, to sell slaves, to keep slaves to their work by flogging or other needful coercion. 'By your silence, says Mr. Haughton, 'you will become a participator in their wrongs.' But we will not be silent when occasion their wrongs, ue, for our part, wish we had a good plantation well stocked with healthy negroes in Alabama'!

and no one has ever proposed to cure them of laziness by means of flagellation. No, the bloody lash of the driver has never torn the shoulders of your fellow-citizens, and they are not put up for sale in market overt, men, women, and children, at so much a head; in burning words, the slavery of the linited States.

The Emerald Isle ought to consider itself lucky, that it is not under a government sufficiently en-terprising to realize the comparison that you make in the same article between the condition of the link and the slaves of Alabama—those slaves, a in his Chatiments, where he says:

pertion of which you covet. If that were the case, between the case, but and the slaves of Alabama—those slaves, a in his Chatiments, where he says:

L'Enrope en rougissant dit: Quoi! j'avais des rois!

Et l'Amerique dit: Quoi! j'avais des esclaves! nore hope of obtaining redress for your religious and political grievances, no more emigration, even. Those who desired to seek liberty in America would be advertised, hunted down, thrown into jail, and given up to their owners, upon the arbitrary derision of any inferior judge. They would, then, sal Republic. If you care nothing about the Universal Republic. If you care nothing about the Universal Republic; if Ireland alone interests you, you serve her advantage, and I ask your ragged and hungry Irish advantage, and I ask your ragged and hungry Irish brethren, if they would buy clothes and bread at the price of their own persons! A thousand times no! would answer all these men, who are worthy of a better fate, if it were only because they aspire, not to the well-fed state of domestic

If your words could be taken seriously; if to-If your words could be taken seriously; if to-morrow, I say, the British Government, convinced, like yourself, of the superior condition of the black slaves over the Irish, should attempt to car-ry out your theory, what would happen! This— that the most beggarly of your countrymen would rebel to die in poverty, but, at least, uncontami-nated by the stains of abject slavery, even though serviting tell and clathed them. servitude fed and clothed them.

A man of your talent, sir, should not make these imaginary parallels, which vanish on the slightest

the antidote of another Irish print devoted to despect the respect due to your brilliant talents, it is greatly presumptuous to compare yourself to Moscs, Socrates, or to Jesus Christ, while breaking a lance in favor of slavery. Never did Mosc. a lance in favor of slavery. Never did Moses, nor Socrates, nor Jesus Christ, while breaking done, the ownership of one man by another.

The wise Hebrew was pre-eminently an abolitionist, for his time. He found slavery in Egypt, and only permitted it for a term of years. And slavery for a term of years must have been stringed of its most odious feature.

of Mr. Barnes.

Socrates, whose life was a constant struggle to keep down every evil institution, did never, that I lots, destined in advance to the whip.

I am sorry, sir, not to be able to subscribe this in the abluxury on the sweat and blood of another. You would oblige me by showing me some passage in Xenophon or in Plato, where the wisest of Greeks excuses or praises cupidity—the first and most miserable source of tyranny in every shape. If such a passage exists, it has escaped me.

As to the founder of Christianity, he has generally been proclaimed, and with justice, the greatest of abolitionists. To prove this, it is not necessary to quote many texts: 'Do unto others as you would that others should do unto you.' 'Love thy neighbor as thyself.' Is there an oppression pon the earth, call it despotism or slavery, which an exist without a flagrant violation of these two admirable precepts, the epitome of Christianity and of Christian philosophy? Has the Crucified One ever appeared to tell you that the black or the mulatto was not your brother? Or, has he ever authorized you to buy, to sell, and to lash the flesh of slaves, when it would seem to you abom-inable to be bought and sold, and subjected to infa-mous chastisement yourself? What! Christ, the

osition to the Popes.
It is certainly of very little consequence to the most scandalous of all iniquities, that it has been disapproved of and condemned by the pontiffs of Rome. They might all of them have sanctioned it. from St. Peter to Pio Nono, and the iniquity would nom st. Feter to Pio None, and the iniquity would not have been the less flagrant. Imagine a bull, authorizing the trampling of Ireland under foot— you would pay no attention to it—nor should I. Nevertheless, as Catholic readers might be curious to learn if the successors of the Apostle share your sentiments upon slavery, as it exists in the United States, I think the following citations nec-

essary :-Leo X. declares that not only the Christian religion, but nature itself, protests against the state of slavery. Paul III. and Urbain VIII. condemn the misdeeds of the Spaniards in the new world, stignatize the traffic in man, and east off those who are engaged in it directly, as well as those who contributed to it indirectly, by their countenance and advice. Benedict XIV. renews and confirms the decrees of his predecessors. Pius VII. asses all his influence with the allied sovereigns, after the fall of Napoleon, to abolish the slave trade by means of a special clause, and finally Gregory XVI. relieves his barbarous reign by a praiseworthy act, in raising his voice against dealing in negroes. In his encyclical letter he says:

We warn and conjure all faithful Christians, for the future, not to harass unjustly the negroes and the Indians, nor despoil them of their property, nor reduce them into slavery, nor to carry on a barbarous trade, by which the blacks are bought, sold, and submitted to the most severe labor, against the vere not men, but merely brates.

Hence, slavery, whether of negroes or of Indians, has always been a crime in the eyes of the Popus. Would they have been so uniformly consistent in stigmatizing it, if they had seen in the institution neither 'a crime, nor a wrong, nor even a peccadillo?

Thus Christianity, even in its corrupt Roman Catholic form, preserves its abolitionist character;

United States.
Victor Hugo, besides an admirable letter, in which he asserts his firm hope of seeing, on some future day, free America purified from the most shameful of stains, might show you that passage

Such men as these, sir, are the true forerunners of the Universal Republic—she recognizes no others. Whoever approves of the oppression of any race, under any form, is the enemy of the Univer

of the other victims of tyranny. You maintain her rights with a bad grace, when you deny the rights of a vast portion of humanity.

The joy of Ireland, at your deliverance, will be saddened to find you in open contradiction with

ands, but to well-being, with liberty for its first lition.

Your words could be taken seriously; if town, I say, the British Government, convinced, 'We are all the children of the same Creator, heirs of the same promise, redeemed by the blood of the same Saviour, no matter to what caste, or color, or

faith we may belong.'
When your profession of faith crosses the Atlantic, the disappointment of your friends will be sad, as was that of the Democrats of the different nations here assembled in New York. In the stead of a journal which was, as we hoped, to have been

nature of an apprenticeship. You may consult purchase a 'well-stocked plantation' in Alabama, with advantage, upon this point, the excellent book we shall regret, for your own sake, to see you, an we shall regret, for your own sake, to see you, an ex-martyr of liberty, living upon slavery. We shall regret, too, the fate of your unfortunate He-

am aware, desire to become a rich slaveholder.

Poverty was a virtue in his eyes, and this feeling could not have made him envy those who lived in ALEXANDRE HOLINSKI.

JOHN MITCHEL'S VIEWS ON AMERICAN SLAVERY.

The press is every where strongly rebuking this Irish adventurer for the abominable sentiments he has proclaimed on the subject of slavery. Below, we give a

It has been generally assumed in this country, that John Mitchel, the 'Irish patriot,' was one of that John Mit the noblest and most self-sacrificing lovers of freedom that drew down upon him the vengeance of the British Government. True, some have doubted this, and pointed to his Young Ireland feud with O'Connell, to show that neither his wisdom nor his had suffered, and the general opinion was in his fa-vor. Since his arrival in this country, his utter-ances have been chiefly distinguished for grandilo-quent invective and bravado against England. This friend of all the poor, of all the unfortunate, not an abolitionist! Excuse the expression, sir, but this is a blasphemy against truth.

If you are a Christian, you cannot draw so false a conclusion from the Gospel. If you are only a Catholic, you are guilty of heresy—you are in opnaition to the Popes.

Quent invective and bravado against England. In the substitution of a superior mind, earnestly devoted to great principles. But it was believed that he would presently grow calm and clear. Perhaps he will; but the insincerity of his reverence for freedom is announced by himself, in the following paragraph from the second number of his paper, the Citizen .

If he speaks thus, because he supposes slavery controls the policy and public opinion of this country, he has a base mind, like those Irishmen who have sold the cause of Ireland to the English government for titles and riches, as soon as they had ernment for titles and riches, as soon as they had made themselves of sufficient importance to be bought. We have not believed him to be a man of this character; but, we have not believed him en-pable of holding and avowing such principles as are pable of holding and avowing such paper, put forth in that extract from his paper, put forth in that extract from his paper.

We are bound to suppose he means precisely what he says in this paragraph, and, therefore, we Before the discovery of America, in the year 1462, Pius II. sent a bishop to Guinea, to provent the Portuguese from trading in the bodies of African neophytes. (Gregorio XVI; Littera Apostoine than freedom for Ireland' has meant nothing more transposition for himself and a few others, to appropriate to themselves that mastership of the soil and peasantry of Ireland, which is now monopolized by others. And he would make this master-like by others. And he would make this master-like by others.

rious idleness upon the labor of the poor Irish slaves of Munster! The Englishman can show as good a title to the fruits of the labor of Irishmen as John Mitchel, orany body else can, to the fruits of the labor of Americans. If John Mitchel has a right to own, work, and whip negroes in Ala-bama, has not John Bull a right to rack-rent his ragged tenantry in Connaught, and to take tythe from them too, in the name of Mother Church! If liberty does not belong, by original right, to the negro, it belongs by original right to nobody: and he is nothing but a hollow hypocrite, who, in the name of freedom, makes invidious distinctions between the state of th

name of freedom, makes invidious distinctions between the rights of races and nations of men.

Read John Mitchel's confession of faith, in relation to slavery, and then think who John Mitchel is. He is the native of a country which was conquered, centuries ago, by England, and which, during the long progress of ages, has been insulted and oppressed by her conqueror.

Every thing demonstrative of Irish nationality has been crushed out by England; and every thing that could tend to stamp servility into the souls of the recess has been during the English have English.

has been crushed out by England, and every thing that could tend to stamp servility into the souls of her sons, has been done. English laws, English lords, and English bishops, dominate over a nation of Catholic Celts, which numbered nearly nine millions in 1840.

millions in 1840.

The only right which England has to oppress Irishmen, to evict Irishmen, and to hang Irishmen, if they rise up against their tyrants' laws, is the right of conquest.' Does not John Mitchel acknowledge the validity of that right, when he declares himself in favor of holding slaves! The heart sickens as we realize the fact that he does. Think of a man who has been banished from his native land, and forced to work as a slave, in Australia, coming to this country, and expressing his tralia, coming to this country, and expressing his anxiety to hold men in bondage, as he was held, tralia, coming to this country, and expressing his anxiety to hold men in bondage, as he was held, and to use men like brutes, as he was used. If Ireland cannot produce patriots with nobler souls than the man who penned the extract we have commented on, she is doomed to be the eternal Alabama of Great Britain. If John Mitchel's aspirations for liberty are nothing but selfish longings after his own happiness, he will carn contempt where he once won respect.

where he once won respect. The wretch, concentred all in self, Living shall forfeit fair renown, And, doubly dying, shall go down To the vile dust from whence he spre Unwept, unhonored, and unsung. Worcester Spy.

We have nothing to do but to sit down confounded and mortified by the conviction, that one who has been pre-ordained as the leader of the Irish cause in America has actually thus not only covered himself with inextinguishable disgrace, but in the most wanton and reckless manner divorced the best friends, in the old world and the new. If only for themselves these Irish natriots are moving earth and heaven with their cries and protestations, they will say, if they can thus coolly look upon the sufferings of their kind, and wish they stood in relation of masters to other crouching slaves—why, let them cry—and seeing that all the boon they ask of liberty or social elevation is for themselves, let them help themselves to it as best they can. If we had seen Lucifer himself 'fall like light-

ing from heaven,' we could not have been more onished or more grieved than we are to see this fair ideal of an Irish patriot, which we had set up n our heart of faith, thus miserably shattered and overthrown. So wantonly unnecessary was it thus rudely to blurt out this atrocity upon an astounded rudely to blurt out this atrocity upon an astounded community—though we rejoice in the bluntness which has so promptly, so effectually undeceived us—so gratuitously offensive is the manner of making this announcement of a position vile and odious enough in itself, God knows, that there is not a conservative in the land, above the grade of James Brooks and the New York Herald, but will turn in light the form the man who being of the second the result of the second the s disgust from the man who, himself just released, by the hand of charity, from a galling bondage, can look his liberators in the face, sneering at the very type of feeling which sympathises so deeply with Ireland's woes, as a 'monomania,' and outra

the sensibilities of all those whose harred of op-pression is unmodified by considerations touching the race and complexion of its victims.

Yet, in spite of this blow, the severest our Phil-hibernianism has ever been called to sustain,— wounded and indignant, we still cling to the cause of Ireland; nor will we be yet persuaded—however little there may be left to avert the sad conclusion that the spirit and admonitions of the great and pure O'Connell have entirely died out in the hearts his countrymen .- Syracuse

John Mitchel and Thomas Francis Meagher have tarted a weekly journal called . The Citizen. first number came out nobly for European liberty, and we wished it all success. The second number is out—and we never wish to see another.

There is in Dublin, a merchant by the name of

There is in Dublin, a merchant by the name of James Haughton, who ventured to write Mr. Meagher a letter, asking him, while he is speaking bold truths for Ireland, to say a word for the outraged American negro. The Citizen answers—could an unsuspecting man have a doubt what its answer would be! Its editors were themselves slaves, a few weeks ago, and know by experience the horrors of slavery. They speak and write most eloquently in defence of the rights of men—shall we not suppose honestly! No! Mitchel shall we not suppose honestly! No! Mitchel replies to Mr. Haughton as follows:—

WE DENY THAT IT IS A CRIME, OR A WRONG, OR EVEN A PECCADILLO, TO HOLD SLAVES, TO BUY SLAVES, TO SELL SLAVES, TO KEEP SLAVES TO THEIR WORK, BY FLOGGING OR OTHER NEEDFUL COERCION. . . WE, FOR CR PART, WISH WE HAD A GOOD PLANTATION WELL STOCKED WITH HEALTHY NEGROES IN ALABAMA.

These are sentiments which would make the devil blush, and if they are really John Mitchel's, then we wish John Mitchel back again in the clutches of the British Government, for he is an unmitigated scoundrel. The negroes of the South are as worthy of their freedom as the hordes of ignorant, superstitious peasants in Ireland; and if John Mitchel, once an Irish slave, but now a freeman, seoffs at the rights of millions in the abject condition which was his, three months' since —then he does not deserve his liberty, and should be chastised into some European dungeon, to remain until he will acknowledge the right of men, as mcn, white or black, to their freedom.—Hartford Republican.

d not comment upon the atrocious sentimes written by John Mitchel in regard to human lib ty, last week, for the reason that we hoped the next number of the Citizen would make an expla-nation, which would, to some extent, atone for his inexcusable repudiation of the 'self-evident truths' of the Declaration of American Independence. But from the tone of his allusion to the thirty letbut from the tone of his almsion to the thirty let-ters he acknowledges to have received upon the subject, in the number of his paper of the present week, we must conclude that the fewer 'citizens' of his class we have in the country, the better it will be for the highest interests of the nation The worst we can wish him would be, that he might become the victim of his own political views, and personally experience the unutterable woes he advocates for his fellow-man.—Boston Transcript.

It is a pity that John Randolph is not alive to spit upon the ignorant and thoughtless dema-gogue who could utter such a sentiment as is con-tained in his Citizen. The Albany Register, a Whig anti-Seward paper, well observes;

. This is a bad beginning for a man who claims to bave suffered so largely in the cause of human freedom. It is a bad exhibition of taste. This flippant and irreverent use of the Redeemer's name savors of blasphemy, and this free talk about 'buy-ing, and selling, and flogging slaves,' argues against editor's notions of human rights in the stract, or as a matter of principle. We are as far as most men from being abolitionists. We are for giving the Constitution full scope, and carrying out, frankly and perfectly, all its provisions, and fulfilling its guarantees to the letter; but when we Patriot Mitchel,' as a matter of choice see the 'Patriot Mitchel,' as a matter of choice, advocating the buying, and selling, and the flog-ging of slaves, and hear him regret that he has not the ability to engage in the traffic, we cannot but think the title conferred upon him is an utter misnomer, and that it would be more fitting to call him 'Mitchel, the demagogue,' or the tyrant.'—

There is one thing about most Irishmen, which is strangely inconsistent. These men are held, by their own statement, in a cruel bondage, little better than Southern slavery, by the British. They fly to this country by the million to escape that op-pression, and to breathe the free air of Republican America. Yet, immediately on their arrival here, America. Yet, immediately on their arrival here, they join the most pro-slavery party they can find, and use all their influence, by vote and voice, to keep the yoke of bondage on three millions of Americans of Anglo-African descent!

Even John Mitchel is guilty of this ingratitude and treachery to Freedom. O'Connell's antislavery admonitions to his countrymen have had little effect on their hearts.

How can John Mitchel expect the sympathy or sid of Americans if he comes among them with

aid of Americans, if he comes among them with such brutal opinions? He cries aloud for freedom for Irishmen in one breath, and in the next, wishes he 'had a plantation in Alabama well stocked' with men and women of American birth, to work for his ease, to be flogged and sold like the cattle of the field, for his profit. Is such a man fit to preach Liberty to Republicans!—Cleveland Dem.

When we hear such language as this from a American and a Southerner, we attribute it to the compound cause of early association, education, and pecuniary interest—to blinded reason and passions stirred into great excitement by the persis-tent preaching of that gospel of abolition,— Undo the heavy burdens, and let the captives go free. When we hear it from a Northern man, unentangled in the net of the 'peculiar institution,' we rightly denominate him a 'Northern doughface.' When from a foreigner, we say that either he is ignorant of what slavery is, having never wit-nessed its operations or reflected on its nature, or that he is a man without moral principle or politi-cal sagacity, and worthy to have been brought up and sagacity, and worthy to have been brought up under the shadow of monarchical authority. But when language like this is deliberately uttered by a leader of rebellion against unjust and arbitrary rule in a foreign land—one who has personally suffered in what he calls, and what the world were willing to think the cause of liberty; who aspired to the name, and is awarded the honor of patriot and comes to our shores to claim an asylum in the name of Liberty, professing to have consecrated his life to the cause of his oppressed countrymen, can we find language adequate to express the contempt he deserves!—East Boston Ledger.

TROUBLE AMONG THE TYRANTS.

The Portsmouth (Va.) Transcript, of the 14th inst., empties its pent up mortification and rage upon the heads of the people of Massachusetts, and of abolitionists generally, in the following style. The occasion of this explosion is the failure of cer-The occasion of this explosion is the lattice of certain Virginia negro hunters, in an expedition to Massachusetts, in pursuit of a company of slaves who recently migrated from Norfolk to a more northern latitude. Thus we might fancy the sycophants and tools of Nicholas or Francis Joseph similar fugitives, by the American people

INSULT AND OUTRAGE UPON THE RIGHTS OF THE It will be recollected that some time since several negroes were missed from this town and vicinity, who were supposed to have been enticed away, and had escaped on board a vessel sailing away, and had escaped on board a vesser saming from this port for some part of New England.— Subsequent events proved the suspicion were well-grounded. The owners, having received intimation that their servants were in Massachusetts, determined to make an effort to recover their property by a journey to the land of 'pure morals. by a journey to the fail of particulars of their trip, reception, and result of their lawful attempts to secure their own, we copy from the Globe of yesterday :

Our townsman and friend, Major Hodsden, with several others, went to Boston in pursuit of their property, when the following was the reception and cess they met with; and we ask the attention

of every Southerner seriously to it.

Arriving at Boston, they went first and engaged a lawyer, S. J. Thomas, as counsel during their

Stay.

The U. S. Marshal, Freeman, was seen, who ap peared anxious to give them all the assistance his official prerogatives justified. To keep down all suspicion of what was on hand—the negroes being inderstood to be in New Bedford-the Marshal sen a letter by a constable to the deputy. Hathaway at New Bedford, informing him of all the facts i at New Bedford, informing him of all the facts in the case, and requesting him to keep a look out, to make his plans for securing the fugitives, and to write him by every mail of the progress made in he prosecution of his duty. This letter was sent on Thursday, and by the next Monday nothing had been received from the Deputy Marshal. Then Mr. Hodsden and two or three of his friends

went up to that den of negro thieves and fugitive protectors, New Bedford. Here they learned from the Deputy Marshal that he had recognized the ad told the street he found them upon negroes, and told the street he found them upo but told them they were gone. He would give them no further satisfaction, except to let the know where the black friends of the negroes at present resided. Going there, the negroes were not to be found. Mr. H. and his friends used every precaution of secrecy and quietude possible to keep down the object of their mission. They disguised themselves, went in different directions, and used every endeavor, in as silent a manner as could be to discover the whereabouts of the fugitives ; but all in vain, so generally was the matter bruited, and so well posted was every citizen upon the sub-

ject.

It had been made a topic from the pulpits, on the day before, Sunday, and the bells of the town were tolled the whole time they were there; the tolling being a species of telegraph they use in that sink of iniquity and lawlessness, to let the inhabi-tants know that masters or officers are in search of

their slave property.

The pulpit had blazoned the affair on Sunday on Monday the bells rung out the well understood lay the bells rung out the well u on Monday the bens rang out the wen uncersord signal; but this was not enough, and the taunts and jeers of the press were added to the injury and insult our Southern fellow-citizens had to endure. The New Bedford Standard, the organ of the Black Guards, black fugitives, and rowdies and negro Guards, black fugitives, and rowdies and negr stealers of that rank stew of fanatics and outlaws came out with the following notice :

· FEGITIVE SLAVES. We are informed that a pers visited this city from Boston, on Saturday, in pursuit o two fugitive slaves. After looking about and examining the premises, he returned to Boston in the evening train This morning he came here again with two or three per-sons as assistants, but the fugitives had gone. Man-hunting and woman-stealing is considered rather mean

JOHN MITCHEL'S APOSTACY TO FREEDOM. - We business in New Bedford, and we imagine that all scoun- Ruler of the Universe, whom we know as God, does in unwarranted by facts. For Mr. Haughton is truly wor-

when they go and 'breath ethe pure atmosphere of New England morals' in search of their property. This is one of the many outrages our citizens have to submit to from lawless abolitionists, that make up that sweet, glorious New England, which itinerant orators on Virginia soil 'thank God they were removed to, from Virginia.'

If a man is caught harboring a negro in Virginia, with the stain of secreting stolen property upon his fame and the guilt in his heart, he is punished with the utmost severity of the law; and negro stealing down and cruelties it inflicts upon men. The motion was seconded by Mr. May, and by others, simultaneously, and the resolutions were referred accordingly, without dissent.

C. C. Burleigu, from the Business Committee, reported the following resolution:

Resolved, That all the signs of the time portend a strong effort, on the part of the Slave Power, to monopolize the functions and control the policy of the discovernment still more entirely than in times past—in

months, from forty to fifty thousand dollars' worth of this kind of property has left this port; and when any portion of it is gone, after every obstacle is thrown in the way, the owners in pursuit are stigmatized as 'scoundrels and man-hunters and woman-stealers.' The Deputy Marshal forfeited his trust by making the matter public, and not giving any aid to the owners; and we do not think that the Marshal in Boston did his duty. He ought that the Marshal in Boston did his duty. He ought that the Marshal in Boston did his duty himself. that the Marshal in Boston did nis duty. He ought to have gone to New Bedford immediately himself. We have not room for further comment at this time upon this shameful outrage. The simple narration of the above is a sufficient comment upon the enormity of the national treason and individual villany resolutions.

The extract below, from a recent letter to the Tribune from New Bedford, may follow the above

The colored population of New Bedford is very large, numbering not less than 1,000. Very many of them are fugitives from 'Southern service.'—
Riding out a few days since, I passed an erect, in-Riding out a few days since, I passed an erect, in-telligent looking negro, trimming the street lamps. I asked Canada, the negro who was driving, who he was. 'Oh!' he replied, 'he has been here only a year from Virginia. He is a brother in the same church I am.' I inquired how he escaped. Cana-da continued, 'Well, he was in a box several days,

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, FEBRUARY 3, 1854.

ANNUAL MEETING

OF THE MASS. ANTI-SLAVERY SOCIETY.

The twenty-second Annual Meeting of the Masse the Mclodeon, on Wednesday, January 25, and by ad- treads, and poison to the atmosphere which he inhales. journment on the 26th and 27th.

The Society was called to order by FRANCIS JACKSON. the President, at 104 o'clock, A. M. of Wednesday. The following persons were nominated and chosen a with Assistant Secretaries of the meeting :

of Barnstable, John Jones of Roxbury.

This Committee unanimously reported as For Business Committee-WILLIAM LLOYD GARRI-SON, EDMUND QUINCY, WENDELL PHILLIPS, ANNE W. STOCKMAN, C. L. REMOND, C. C. BURLEIGH, HENRY C.

WRIGHT DORAC TAPT. For Finance Committee-Lewis Ford of Abington JAMES N. BUFFUM of LVBB. ELBRIDGE SPRAGUE of Abington, REUBEN H. OBER of Boston.

Leicester, ELIZA J. KENNY, of Salem.

Their report was accepted, and the persons named

ead by Mr. May, one of the S ries ;-also the certificate of the Auditor, Mr. Edmund tress is not confined within the narrow due, and has since been paid, to the American A. S. in its abode. Society. (The Report will be published next week.

accepted, and published with the minutes.

the President.

On motion of H. C. Wright, seconded by Joseph Bar-Mr. May, respecting the Fugitive Law.

HENRY C. WRIGHT offered the following resolutions, and spoke briefly in defence of them :-

stance, can make right. Resolved, That we reject the authority of all books, soever written or adopted, which assert the rightfulness cipled man living than John Mitchel. or expediency of slavery.

the worship of any being as God, that justifies the exist- her still; and because I want to do something to save ence and perpetuity of slavery.

great Sin of Slavery, and the extraordinary inconsistency of the American people in sustaining it.

crously spiteful article, levelled at Massachusetts in believe, either, that there is anything in the nature of general, and at the city of New Bedford in particular, Irishmen to make them love slavery, and hate liberty. on account of the fugitive slaves said to be residing there, and also on account of the signal failure which ed, by selfish and designing men, against the abolitioncertain slave-hunters from Virginia had recently expe- ists and their cause, and are kept away carefully from rienced, in an attempt to find and seize several fugitive the anti-slavery meetings; and they are ignorant of the slaves from that State, who were understood to be in nature and character of the cause. Mr. K. (himself a New Bedford, but who were nowhere to be found, by Catholic,) also spoke of their religion, as being employthe U. S. Marshal and his men, who went thither from ed as an instrument of tyranny over their minds and

Boston on that honorable (!) errand. Adjourned to quarter before 3, P. M.

AFTERNOON. The President in the Chair.

offered by him in the morning.

Wright's resolutions, and expressed the hope that they tive philanthropist of that city,-a man whom John might be modified, so as to avoid the introduction here Mitchel, even in his scurrilous article, is obliged to acof topics simply theological, and to avoid also unneces- knowledge to be a worthy man. Mr. Haughton was sary misunderstanding and misrepresentation of our friend to Mitchel and to Meagher in Ireland, and it

objects, as an anti-slavery Society. CHARLES C. BURLEIGH also thought that Mr. Wright's arrival in this country, and express his hope that they esolutions were theological in their character, and lia- would speak out boldly against oppression and slavery ble to be misunderstood. He moved their reference to here, as they had done in Ireland against British opthe Business Committee, with instructions to report pression. John Mitchel's attack upon Mr. Haughton them in a form affirming that the great Creator and is, therefore, mean and ungrateful, as well as wholly

drels who should attempt it here, would meet with a his very nature, and in all the manifestions he has proper reception from the persons pursued.' Thus are citizens of a sovereign State treated slavery, and all the outrages and cruelties it inflicts

the utmost severity of the law; and negro stealing by Southerners is visited in all the slave States with penalties more or less severe. But let the Massachusetts Abolitionists, who give to New England 'its pure atmosphere,' steal the negroes of slave territory in the Mesilla valley,—in obtaining the land 'its pure atmosphere,' steal the negroes of the South, and there is, it appears, no redress. The constitution, the laws, the compromises, may all go to the devil for them.

There are some 1,800 negroes in New Bedford, the greater portion of them runaway slaves, whom the white population of about 19,000 villains protect and encourage. Ought not Virginia to see to

the white population of about 19,000 viliains pro-tect and encourage. Ought not Virginia to see to the rights of her citizens! For the last twelve months, from forty to fifty thousand dollars' worth

time,-and of the hopeful prospects of the cause of Lib-

C. C. BURLEIGH, in an eloquent speech, sustained the resolution he had reported.

It was announced that, at the evening sessions, the small admission-fee of five cents would be taken at the door. Adjourned to 7 o'clock. P. M.

EVENING. The President in the Chair.

The following series of resolutions, from the Business Committee, were reported, and taken up for discus-

Whereas, In the second number of his paper, The Citizen, in an article sneering at JAMES HAUGHTON, one of the most active and meritorious philanthropists of da continued, 'Well, he was in a box several days, and once at sea, he came pretty fast. His wife had given him up, though she had waited years. Liberty is sweet, and the first time he came into church, I thought he would set it on fire. I tell you he blowed there?' The allusion to a whaling phrase was significant. A fugitive could not be taken here, it is believed.

I reland, John Mitchel, the Irish fugitive from British power, the mock rebel and self-elected champion of Irish liberty, unblushingly declares—'We deny that it is a crime, or a wrong, or even a peccadillo, to hold slaves, to buy slaves, to sell slaves, to keep slaves to their work, by flogging or other needful coercion—adding, 'We, for our part, wish we had a good plana-Ireland, JOHN MITCHEL, the Irish fugitive from British tion well stocked with healthy negroes, in Alabama 'therefore,

Resolved, That John Mitchel has revealed himself be a braggart patriot, and a thoroughly unprincipled man, utterly recreant tr all his professions of liberty. a 'patriotic' wolf in sheep's clothing, a slave-drive in spirit, and deserving the execrations of the friends of impartial liberty throughout the world.

Resolved, That it is fortunate for Ireland, that this hollow patriot did not succeed in his supremely selfish purposes, while assuming to seek her deliverance from British misrule, and equally fortunate that he was banished as a felon, to Van Dieman's land, on account of his murderous machinations; while his presence here setts Anti-Slavery Society was held in Boston, at is to be regarded as a curse to the soil on which he

Resolved, That the base apostacy of John Mitchel makes the memory of the great and lamented O'Cox-NELL all the more dear to us, for spurning the bloodstained money which was sent from this country to the Committee to report the usual Committees, together Repeal Association, to silence his voice on the subject of American Slavery, and nobly exclaiming-'I don't Daniel S. Whitney of Southboro', Dr. J. H. York of Boston, E. H. Stockman of Cummington, Alvan Howes faithless miscreant, who does not take a part for the abolition of slavery. Come what may, I will never countenance slavery at home or abroad. Though it should be a blow against Ireland, it is a blow in favor WESTON, ANDREW T. Foss, JOSEPH BARKER, E. A. of human liberty, and I will strike that blow. Let them blame me in America-let me be execrated by them-still, Slavery, I denounce you wherever you are Come freedon, come oppression to Ireland,-let Ireland be as she may,-I will have my conscience clear before my God. I am bound not to look to consequer ces, but to justice and humanity-though the liberty of For Assistant Secretaries-Samuel May, Jr., of Ireland, the repeal of the Union itself, are to abide the result. Wherever tyranny exists, I am the foe of the tyrant; wherever oppression shows itself, I am the foe of the oppressor; wherever slavery rears its head, I am The Treasurer of the Society being detained from the meeting on account of ill-health, his Annual Report of what name you will. I am the friend of liberty in every clime, class, and color-my sympathy with Jackson, to the correctness of the Treasurer's accounts. own green island. No ! It extends itself to every corner Receipts for 1853, including balance from preceding of the earth. My heart walks abroad, and wherever year, \$7,803 34. Expenditures \$6,948 90. Balance in the miserable is to be succored, and the slave is to be set Treasury, Jan. 1, 1854, \$754 44; of which \$350 was free, there my spirit is at home, and I delight to dwell

The floor was first taken by HENRY KEMP of Boston Voted, unanimously, that the Treasurer's report be a native of Ireland. He reviewed the conduct of John Mitchel and his 'Young Ireland' friends, during the Opportunity for vocal or silent prayer was given by time of the Repeal contest in Ireland, and said, that for himself he had never been able to explain John Portions of an Annual Statement of the operations Mitchel's conduct at that time, in any other way than of the Society were then read by Mr. May, the General by supposing him a tool and spy of the British Govern-Agent of the Society. The Statement included an his- ment. It is no new thing, said Mr. K., to put down a torical view of the working of the Fugitive Slave Law, popular movement in Ireland by employing so-called paand of the Victims and Sufferers from that cruel enact- triots as spics. And, further, said Mr. K., when I found that Mitchel, though banished by the English government to Australia, was treated on the passage thither ker, S. May, Jr., W. L. Garrison, W. Phillips, E. Quin- with the greatest attention by the government officials, cy, and Edmund Jackson were made a Committee upon attended by servants, dining with the captain, and in the publication of the facts and statements collected by all respects treated in a manner most unusual for a felon ;-and when I found him living in Van Dieman's land a life of leisure, viding about the country, and after a time so easily breaking away from his confinement, Resolved, That slavery is a denial of the self-evident and escaping to this country, I was led more than ever facts of human existence, and therefore is a wrong which to suspect that the English government winked at his no being, book, creed, constitution, law, nor circum- movement, and that he was thus paid for services rendered. Mr. Kemp denounced John Mitchel as a traitor, in most indignant terms ; he said he had long believed, ereeds, constitutions, laws and commands, by whom- and now he was sure, that there is not a more unprin-

I have spoken thus here, said Mr. Kemp, because Resolved, That we deny the existence, and repudiate though poverty compelled me to leave Ireland, I love her from the disgrace which such men as Mitchel, and JOSEPH BARKER, of Ohio, spoke eloquently of the M'Gec, and others of that school, have brought upon freedom for myself and my countrymen, and go for the Mr. Garrison read, from a Virginia paper, a ludi-slavery of the colored man, or any man. And I do not conduct. (Mr. K. took his sent, amidst much applanse.)

JOSEPH BARKER, of Ohio, (but a native of England and only recently from that country,) began with quot-No resolution or business being as yet reported by the ing John Mitchel's infamous sentiments respecting Sla-Committee, HENRY C. WRIGHT again read the resolutions very, as lately put forth by him in his new paper. then passed to Mitchel's insulting attack upon James SANUEL MAY, Jr., objected to the phraseology of Mr. Haughton, of Dublin, a well-known merchant and acwas very natural that he should write to them, on their

thy of respect, as a generous friend to every benevolent cause, and the charges and insinuations of Mitchel Mr. GARRISON exhibited to the meeting a large handagainst him are calumnious and vile to the last degree.

Once, said Mr. Barker, I was a friend to John Mitchel, and, through my paper. The People, I defended him, &c., &c., given. They are of all ages, from near 60, and advocated the movement against the English gov- down to la years. The sale is yet to take place, viz. ernment in which he was engaged. I am deeply sorry on the 15th of February, by the auctioneers J. A. Beard now, that I ever identified myself with him; for he has & May. Mr. Garrison made some comments on the shown himself a dishonest and false man. I did not heart-sickening fact, in this country, of a public sale of then distrust his heart, nor doubt his sincerity and ab- human beings-God's immortal children. solute devotion to Ireland; though I did wonder at many of his acts, which appeared to me extremely fool-But now, I see and understand him differently; and I believe that he was a knave and a traitor in Ireland then, as I know he is a sycophant and traitor in America now. He has disgraced his country, and, so those which, on Wednesday afternoon, had been referred to the Committee to appear in a new draft:—

of his former friends will not be disgraced by him, but will speak out against every form of Slavery, all the denial of self-evident truths concerning the nature more loudly for his recreancy. Mr. Barker closed with and rights of man, and the essence and character of reading an article which he had written, and which God; and is, therefore, essentially, and under all possiwas published in the Pennsylvania Freeman, on first ble circumstances, wrong. it is a whit more so than the case justifies. (Mr. Bar- ing which favors that doctrine can be of divine origin, ker's remarks were warmly applauded.)

John Mitchel, and in a little paper which I published at binding on all men and nations, and are, therefore, ut-Glasgow, I defended him, and I justified his position, terly null and void. with the exception of his zealous desire for a violent and HEXRY C. WRIGHT presented the two following rebloody struggle, and his wish to use vitriol and other olutions like weapons against the English soldiery. For so defending him, I suffered prosecution and imprisonment. Still, however, I adhered to him, and I kept his portrait hanging in my humble dwelling, side by side with that my Lord and Saviour. But when I read, the other day, his vile and hateful sentiments on American Slavery, I tore down his picture from my walls, (bursts of applause,) and I cast it from me, as I have cast forever his image from my heart. (Prolonged cheering.)

JOHN C. CLUER, also a native of Scotland, expressed his indignant feelings against the traitor Mitchel. He adduced several facts to show the falsehood of his stateof these his old friends and faithful companions! The villain! (Applause.)

HENRY KEMP said a few words to defend himself tributed money to aid the Young Ireland movement.

of this country's institutions, he always excepted the civilization and religion. treatment of the colored people, and the infernal sys-

CHARLES LENOX REMOND, of Salem, came forward.

arefully about, and he couldn't see that anything was had family prayers every day, at the White House, and left of him. He must say that John Mitchel gave, in grace was said at his table! Yet, see his course and his own case, the strongest proof that ever had come to policy, pledging himself to maintain the Fugitive Slave his knowledge, of British tyranny; for it had utterly Law, and the compromises with Slavery, and recomcrushed the life out of one whom it had recognized as mending in his annual message, that the kidnappers of worthy of its persecution, and had sent him to us, the poorest and meanest slave he had ever heard of. (Great the loss of their property, although the decision of the

Mr. Phillips proceeded to glance at the present fear- kidnapped from Africa, and were lawfully TREE! ful position of this nation; our vast unsettled territory
Proposed to be opened to SLAVERY; the Missouri Compromise Line designed to be swept away; the vast Mears not few in numbers, they are mighty in power, and silla valley bought, to make new slave states; and Conel.) Adjournel.

THURSDAY.

Met again at the Melodeon, at 10 A. M. The Presi-

J. C. CLEER honed the question on the Mitchel as utions would not be taken now, as he desired the fullest opportunity to be given to the friends of Mr. Mitchel to speak in his defence.

The President replied that the question had not bee called for, and would not probably be taken at present. Mr. Cluer made some further remarks on the ques- gregation in this city (Rev. E. N. Kirk's) had sab-

Rev. E. A. STOCKMAN, of Cummington, Hampshire County, spoke eloquently on the general subject of Slavery. He developed with great clearness and power the pro-slavery influences which are now working upon the public mind and conscience, with a view to stifle feeling and suppress utterance. He particularly exposed the cowardly and faithless course, too generally pursued by the so-called churches and ministers of the

SANUEL MAY, Jr., offered the following resolutions, and sustained them in a few remarks :-

Resolved. That the friends of the Anti-Slavery cause esent at this meeting, be requested to contribute the sum of one dollar each, or such other sum as may be in their power, to defray the expenses of the Annual And further, Resolved, That all the members of the

Society, and the friends of the Anti-Slavery cause, whether present or absent, be earnestly invoked to send to the Treasurer, donations of money, or pledges to be redeemed during the year, that the Society may ference which so fearfully broad over the public mind. WENDELL PHILLIPS spoke eloquently for a renewed

and fresh consecration of time and talents to the cause The Finance Committee, meanwhile, proceeded to the scharge of their duties, which they afterwards, from time to time, continued during the sessions of the meeting.

DANIEL S. WHITNEY, from the Committee on Nomi-Officers of the Society, for the year ensuing :-

Edmund Quincy of Dedham, William Whiting of Concord, Richard Clap of Dorchester, William Ashby of Newburyport, John Clement of Townsend, Paulina Gerry of Stoneham, Mehetabel Haskell of Gloucester, Joseph Merrill of Danvers, and Jacob Leonard of East

Adjourned.

AFTERNOON. The President in the chair. CHARLES C. BURLEIGH, from the Business Committee reported the three following resolutions, in place of

seeing Mitchel's infamous avowal of his desire to be a Resolved. That every book, creed, or law, which slaveholder. The article has appeared in the anti-sla-either emanates from God, or is in harmony with His very journals generally. Though exceedingly severe will, is necessarily opposed to the doctrine that chattel ondemnatory of Mr. Mitchell, few, if any, will say slavery is right or expedient; and, consequently, noth-

r's remarks were warmly applauded.)

WILLIAM S. Brown, formerly of Scotland, said he
Resolved, therefore, That to affirm that the Bible arose to perform, in the words of another, 'a disagree-sanctions slavery, is practically to deny its divine au-able duty.' I did not, he said, come to this meeting thority; and is, moreover, to represent it as grossly with any design to speak. But as you have been ad- inconsistent with own fundamental principles of justice dressed, on this painful subject, first by an Irishman, its own great commandments of love supreme to God, and next by an Englishman, I have thought a few and love to our neighbor as ourselves; and to affirm words from a Scotchman would not be ill-timed or in- that the Constitution and laws of the land sanction slaappropriate. I too, sir, when at home, was a friend to very, is to affirm that they contravene the supreme law

Resolved, That the government of the United States so far as it was designed by its founders to protect, propagate and perpetuate Liberty, has, by consecrating its energies to the protection, propagation and perpetu-ation of Slavery, utterly failed to accomplish the object for which it was formed, and it is the right and the duty of the people to change or abolish that government, and to establish one that shall protect all under its jurisdiction, in their inalienable right to life, liberty, and the pursuit of happiness.

Resolved, That should the government succeed in its present plan to abolish the Missouri Compromise, and mints about Mr. Haughton, and the ingratitude of his to throw open all the vast public domain to slavery and heart. Mr. Cluer mentioned instances in which col-ored men had stood, nobly and firmly, with and by John Mitchel, in his struggle against England, and had suf-Revolution, and to establish a government that smil fered banishment for it. Now, John Mitchel wants a secure to all under its jurisdiction their sacred right to plantation in Alabama, well stocked with the brothers freedom, and that shall be, in deed and in truth, an asylum for the oppressed of all lands.

Rev. ANDREW T. Foss, of Manchester, N. H., spoke with much interest and effect, on the Nebraska quesgainst a charge of inconsistency, in having once conwell as upon the Negro races in this country, of the JOSEPH BARKER said that, when he spoke in praise European immigration, and of what is called European

The resolutions upon pecuniary aid to the Society were called for, read again, and adopted.

WILLIAM LLOYD GARRISON then came forward, and Ie said it was not needful to add anything to the re- was received with much warmth of feeling. We regret bakes which had been so powerfully and eloquently ad- that we are unable to give any adequate report of his stered to-night to John Mitchel. The most scorch- remarks. He allude I, in beginning, to the old question ing rebuke of him came, indeed, from his own land,- in Judea,-Have any of the rulers believed on him ? n every effort for freedom of her true sons, in the rich, which, if answered in the negative, was sufficient to set free gifts of her daughters, to help the Anti-Slavery aside the claims of Jesus. If the question were asked cause here. Mr. R. testified to the falsehood of Mitch- now, the answer would be different. All the rulers, el's charges against Mr. Haughton. And he branded now, make haste to profess a belief in Jesus ; and yet, the man as a rascal, who could come to this country, they join hands with slaveholders, enact the Fugifresh from his denunciation of British tyranny, and tive Slave Law, open new territory to slavery, and do wish to enslave the native-bern negroes on our soil, all in their power to 'crush' the Anti-Slavery cause. Recently, there appeared in an orthodox religious jour-WENDELL PHILLIPS said he had been asked to say nal, at Portland, edited by Rev. Dr. Cummings, an armething about John Mitchel. But he had looked ticle highly laudatory of President Pierce, because he United States Courts was, that those Negroes were

God will yet gress proposing to pay, for the Amistad negroes, a large ed the recent Bazaar, in this city, saw a remarkable sum of money to their lawless and piratical kidnappers:
In these circumstances, where are the popular leaders?
Britain, to the Women of America. There were re-Who is asserting and defending the cause of liberty? corded the names of women in every rank and situa-Mr. Douglas has made his offer for the Presidency.
Mr. Everett waits a while before he makes his. The
down to the most lowly. Yes, here they all were, united Abolitionists must re-commence their labors, and do by their common humanity and by the testimony of again their first works,—proclaim the old first principle their common heart against the cruel and unrighteous their movement, and kindle anew the fires of freedom system of American Slavery, to offer their joint protest in the hearts of the people. (Mr. P.'s remarks were against its abominations. It was a great deed; and the heard with great attention, and were warmly applaud- Address is a noble and an enduring monument of the philanthropy and Christian sympathy of the women of Great Britain.

Mr. G. spoke of the slave population of our country, and of the vast addition annually made to their numbers, thereby adding just so much to the financial and The resolutions before the meeting were read by the political power of their oppressors. Not less than one hundred thousand are annually born into slavery. At the market-value, these are to be reckoned at not less than fifty dollars each ; making an annual addition, in fresh victims, of five millions of dollars to the wealth and power of the slaveholders.

> And what is doing on the other side? I read, said he, within a few days, that a single church and conscribed over \$4000, for the year, to the cause of Foreign Missions, and it was said that the amount would undoubtedly be raised to \$6000. Six thousand dollars, in one congregation, in a single year, for the conversion of the heathen abroad ! But ask this same church and congregation to contribute for preaching the gospel to three and a half millions of slaves at home, the greater part of whom are in 'a heathen condition,' (so testi-

> give? Not six cents. What did the American Anti-Slavery Society receive last year? Only about six or seven thousand dollars for all its operations, to sustain all its agents, and to sustain, also, its organ, the National Anti-Slavery Standard. And of this sum, a considerable proportie was furnished by the contributions of friends abroad. through the Bazaar.

Mr. G. then spoke of the terrible and traiterou blow which has just been struck against the cause of liberty by John Mitchel.

Mr. Haughton, said Mr. G., needs no commendation from us. As a gentleman, he is one of the model men be enabled to continue its warfare upon all the de- of Europe, -as a lover of his country, ever devoted and fences of Slavery, and break up the apathy and indif- active,-as a friend of his race, ready to every good word and work. It is an infamous allegation that he, being a corn-merchant, has speculated in the sufferings and needs of his countrymen. It is a false and libel-lous charge. And John Mitchel would have us believe that Jesus Christ himself would have held slaves, and coveted a slave plantation, had he dwelt in America Mr. G. referred to Daniel O'Connell, and his declars tion that he would never come to this country, so long as slavery continued. But I rejoice, said he, that nations, reported the following as a Committee on the John Mitchel has come out so plainly, and at once. We now know the man, and nobody will be deceived by his cant about liberty. -

> A voice in the gallery- Thank God, the Irish are not all John Mitchels.' This was said in an unmistakable Irish accent, and elicited much applause.

And yet, said Mr. Garrison, is John Mitchel a sinn

above all men? What more has he said than Bisho Hedding of the Methodist Episcopal Church said, when he defended slavery as in accordance with the Gold Rule? Wherein is he worse than Moses Stuart of A dover, and all others who have defended, or are defend ing, slavery as in accordance with the word and with

Mr. Garrison's speech produced a very deep impo-

EVENING. The President in the Chair.

The meeting was addressed, at this session, by Wu L. GARRISON, JOSEPH BARKER, and WENDELL PHILLIP. A phonographic report was taken of their remarks, and ther will be published at length in due time. Adjourned to Friday.

FRIDAY.

Re-assembled at the Melodeon, President in the The resolutions before the Society were again read G. W. PUTNAM, of Lynn, took the fleor. He alluded

to some remarks about himself in the Liberator, and said that for twenty years he had never faltered in his anti-slavery course, though he had continually suffered on that account. Mr. P. went on to express his disa greement with some of the views advanced, the evening previous, by Messrs. Garrison and Phillips. He design that there could be any genuine anti-slavery or philas thropy in the nobility and aristocracy of England is asmuch as they were themselves the grievous oppresson of their fellow-men.

J. C. CLUER replied to Mr. Putnam, pointing on eral erroneous assumptions of his, and showing the vast difference between any foreign oppression and Ame

WILLIAM H. FISH, of Hopedale, addressed the ing in an earnest and excellent speech, showing some of the principal hindrances and difficulties in the way of the progress of Anti-Slavery, - but evincing still as an shaken faith in its certain triumph over them all.

Rev. HIRAN WILSON, of St. Catherine's, Canada West, offered the following resolutions .

Resolved. That hell from beneath is moved to a all tyrants at their coming, whether American or trans. atlantie; and that while we pity the crushed victins of slavery and oppression, and would do every thing in our power for their speedy deliverance in accordwith the Golden Rule of the law of love, given by the great Redeemer of mankind, we cherish abhorrence, but no malevolent feeling, towards the ty rant and the slaveholder, and regard true abolisies of every land as their only faithful friends, who fain

would save them from the awful doom that awaits then Resolved. That the numerous and rapidly increasing colored population of Canada have given and are no affording full and convincing proofs, that they are toinently deserving the blessed boon of freedom for which they struggled in the midst of difficulties and dangers seldom, if ever, experienced by any people, and that it is pleasingly evident that those who have escaped from Southern yokes and whips and branding-irons and patrols, are not incompetent to 'take care of themselves

Mr. Wilson supported these resolutions in some intra esting remarks, in the course of which he related the cases of several persons, who had escaped from slavery, and were now living in Canada. They had abundantly vindicated their ability to take care of themselves and their families, and to command the respect and custdence of those about them. Adjourned.

AFTERNOON .- President in the Chair.

W. L. GARRISON, from the Business Committee, reported the following resolutions :

Resolved. That this Society feels the highest pleasure n learning that Geonge Thompson, of England, the early, incorruptible, eloquent, and powerfully efficient advocate of the slave, is once more publicly in the field, at home, and actively consecrating his time and talents to the glorious work of concentrating and direct ing the entire public sentiment (and especially the religious influence) of England against the Satanie slave system in America; and we beg bim to assure every audience whom he may be permitted to address, every n ligious body with whom he may be in correspondence, and every friend of humanity with whom he may come in contact, that no testimony borne by them against our great national sin can possibly do any injury, but it will greatly encourage and strengthen the friends and dishearten the fore of negro emancipation

on our soil. Whereas, it is the declared purpose of the prenational administration to exclude from every official station under the government, every man who refuse to support 'the Compromise Measures of 1850, including the Fagitive Slave Law,' or to wear a padiotic his lips in regard to the subject of slavery ; thus wielding the terrible power of the government to the enlarge ment and perpetuation of the Slave Power, and the · crushing out' of the anti-slavery spirit universally;

Resolved. That FRANKLIN PIERCE is guilty of high treason against the cause of liberty-of trampling unit foot the provisions of the Constitution, and making i more than ever the guardian and bulwark of a form despotism too revelting to be tolerated on the soil of Europe; and, therefore, he is to be impeached and branded as the vilest of all the tyrants who now curs the nations of the earth -and as one upon whom Piu Ninth of Italy, and Francis Joseph of Austria, and Nicholas of Russia, may look down with scorn and deri

Resolved. That usurpation so daring and proffigate & this should cause all party lines to be obliterated, until the administration is made to sink under the weight of popular indignation, and the Slave Power is driven out of existence.

WENDELL PHILLIPS spoke, showing by numerost proofs the work which the anti-slavery agitation he accomplished in the country, and particularly upon Southern opinion and action. He then spoke of the in famous purpose of the administration, and of certain aspiring Northern politicians, to destroy the Missouri Compromise, by way of propitiating the favor and gain ing the support of slaveholders. He next alluded to the misrepresentation of him, by one of the speakers is the morning, in saying that he praised the institutions of England. He had done no such thing. All he had said was, that England was far better than the United fied by Southern religious bodies,) and what would they States. And that was saying absolutely nothing. But this he would say, that the Statute-book of England has, for years, been steadily rising higher in the scale of justice and humanity, becoming more and more free from unequal and oppressive enactments and severe penalties; while that of the United States has been as ertainly and steadily growing mere and more edicas-And when we make such a comparison, we are to remember the wide difference in the situation and citcumstances of the two nations,—the one, old, heamed in by narrow limits, and crowded with a dense population, crippled by the effects of former misrule, and burdened with enormous debts-the other, young, fresh, free from debt, with a vast unsettled territory of great fertility, waiting to be occupied and tilled by tens of millions of people. When these things are taken into the account, as in honesty they should be, we cannot fail to be still more impressed with the advance made in England in the science of government, and in regard for the well-being of the people. Indeed, the tyrat of the worst despotisms of the Old World becomes light, in the comparison with American Slavery.

Mr. Garrison spoke in support of the resolutions of the National Administration.

Rev. THEODORE PARKER addressed the meeting in \$ speech of some length, prepared with evide t care, and delivered with much effect. [We hope that Mr. Parket may write out this speech for publication; meanwhile. we take, in part from the Commonwealth, the following sketch of it. 1

sketch of it.]
Rev. Theodoro Parker spoke for nearly an hour and a half upon the present aspect and position of the slave

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power in America. He referred to this power as repower in American and the state of the state unoccupied territory was to be the battle-ground upon which would be contested the subject of slavery, in Congress, at this session. Every church has its symbolical books; every State has also its books or Constitation. Russia has none, but its book is the Czar. Amerion churches worship the unacknowledged god-Mammon. Many of our ministers, with the Bible before them, inaugurate the worship of Mammon. The principle of the Whig party was to put money before manthe principle of the Democratic party was to put the

majority before the instinctive right of man. Allusion was made to the Inaugural Address of Presideat Pierce, in which he declared his purpose to carry out the principles of the Missouri Compromise. The Constitution has several times been violated by the elayeholding power. The Bible Society will not distribute its Bibles among the slave population. The Tract Society looks over its publications, and strikes out everything opposed to slavery. In the North, there is an effort to-day to get rid of slavery. There are those who are earnestly laboring, but the Free Soil party is not on its feet, but on its back. It has not lost its legs, but has slipped and fallen. Yet its heart is sound, and it will yet rise up again and stand Allusion was made t) the delegation of the anti-slavery party in Congress. He paid a just and worthy compliment to Messrs. Sum-ner and Chase, for their efforts in the Senate, and Mesars. Smith and Giddings of the House. A touching tribute was paid to the memory of Robert Rantoul, Jr. enumerated several favorable indications in the men who are fishing for the Presidency, among whom were Cass, Douglas, Everett, Lawrence, Foote and Davis; and he said that after we have had Polk, Fillmore and Pierce, there is nobody so low but that they can aspire. Allusion was made to Bedini, the Pope's nuncio, who, he said, came here with his hand red with his brother's blood, and two eminent Senators had de an attempt to wash it white as snow.' Adj.

EVENING .- The President in the Chair. Edmund Quincy, from the Committee on that subject, reported the following for Officers of the Society during e ensuing year :

President .- Francis Jackson, Boston. Vice Presidents .- Andrew Robeson, New Bedford; Elmund Quincy, Dedham; Adin Ballou, Milford; John M. Fisk, West Brookfield; Joshua T. Everett, Princeton; Effingham L. Capron, Worcester; Jefferson Church, pringfield; Oliver Gardner, Nantucket; Henry I. Bowditch, Boston; Josiah Henshaw, West Brookfield; Caroline Weston, Weymouth; Benjamine Snow, Jr., Fitchburg; George Miles, Westminster; James N. Buffum, Lynn; Cyrus Pierce, Newton; John T. Hilton, Brighton; Thomas T. Stone, Bolton; Bourne Spooner, Plymouth; William Ashby, Newburyport; John Bailey, Lynn; Charles F. Hovey, Boston; John S. Stafford, Cummington: James Russell Lowell, Cambridge: Richard Clap. Dorchester; William Whiting, Concord; A. A. Bent, Gardner; Ezekiel Thatcher, Barnstable; David P. Har-

Corresponding Secretary .- Samuel May, Jr. Leices-

Recording Secretary .- Robert F. Walleut, Boston. Treasurer .- Samuel Philbrick, Brookline. Auditor .- Edmund Jackson, Boston.

Counsellors. - William Lloyd Garrrison, Edmund Quincy, Wendell Phillips, Maria Weston Chapman, John Rogers, Cornelius Bramball, Anne W. Weston, Eliza Lee Follen, John M. Spear, Charles K. Whipple, illiam I. Bowditch, John T. Sargent.

The report was unanimously accepted; and the per-sons therein named elected officers for the year ensuing. CHARLES C. BURLEIGH read the first three resolutions before the meeting, and spoke very ably in their sup-

FREDERICK DOUCLASS being called for by several voices in the audience, came to the platform, and made a few remarks on the resolutions read by Mr. Burleigh,

EDMUND QUINCY spoke, chiefly to the rescinding of the Missouri Compromise. He traced the policy, and successive triumphs of the Slave Power with great ability; and predicted the complete success, for the time, of all its schemes, unless the Northern people grounded. shook off their apathy, acquired some manliness of spirit, and showed a determined resistance to this desperate, yet really in themselves feeble band of slave-

JEROME B. TAFT. formerly of McGrawville College, addressed the meeting in a brief but spirited speech. Mr. GARRISON, from the Business Committee, introduced the following resolution :

Whereas, our faithful and beloved coadjutor, PARKER PILLSBURY, after many years of arduous and unremitted abors in the anti-slavery cause, as an Agent both of the American and Massachusetts Anti-Slavery Societies, to the prostration of his health, so that he has deemed it expedient to take a voyage to Europe for its restoration ;

Resolved, That we warmly commend him to the gen erous hospitality, fraternal confidence and earnest cooperation of the friends of negro emancipation in particular, and the cause of freedom universally, wherever he may travel abroad; that our best wishes, mingled the blessings of ' those who are ready to perish,' go with him ; and that we trust he will, in due time, be restored to his family and friends, to his co-laborers and the field of conflict with the Slave Power, with his bodily health fully restored, and his heart greatly strengthened, to enter afresh into the work of 'undoing the burdens, breaking every yoke, and letting the oppressed go free.'

In a very clear and affecting speech, Mr. GARRISON asserted and defended the rights of the enslave! population of the land, and denounced their wicked and

A stranger in the audience arose to complain of what Garrison had said of the churches and ministers of eight hundred dollars to enable Messrs. Birney and the North. He knew a great many ministers, who were

Mr. Garrison replied, Who has said that there are no anti-slavery ministers and churches? No one. We know, and rejoice to know, there are such; but we ptions, who will always take care of themselves, and who will vindicate sufficiently their own position and character. And if the numerous ministers, of whom the gentleman has spoken, are so anti-slavery, and so them here to-day?

CRARLES L. REMOND said that, feeling quite unwell, years,' in connection with it. this afternoon, he had gone home to Salem. But when he arrived there, he felt worse, and so he came back lift up his voice, in Boston, to protest against the infamous system of slaveholding at the South, and the equally infamous spirit of negro-hate at the North. He referred particularly to the recently-published statement, that Mr. William Appleton, Representative from Boston in Congress, had made a large donation to the Colonization Society, to assist in sending eighty colored persons to Liberia. Mr. Remond denounced the act, as one of negro-proscription and hatred, and as showing Mr. Appleton to be an enemy to the colored people. Mr. Remond spoke with very great warmth, and with

true eloquence, and was loudly applauded. The hour being late, Mr. GARRISON moved the adoption of the several resolutions which had been reported to the meeting, and repeatedly read. The motion was seconded by many voices, and being put to the meeting, were unanimously adopted.

The Society then adjourned, sine die. FRANCIS JACKSON, President.

NEW WORK BY WILLIAM W. BROWN.

CLOTEL; or, The President's Daughter. A Narrative of Slave Life in the United States. By William Wells Brown, a Fugitive Slave, Author of 'Three Years in Europe,' with a Sketch of the Author's Life. London: Patridge & Oakey, Paternoster Row. 1853.

A fugitive slave successfully turning author—giving spirited sketches of men and things in the old world, as well as of the hideous system of tyranny from which he has made his escape, so as to excite the interest and extort the admiration of highly cultivated minds—is a surprising event even in this age of wonders. 'That a man,' says the London Weekly Ness and Chronicle, referring to Mr. Brown's 'Three Years in Europe,' 'who was a slave for the first twenty years of his life, 'Montang Layer's Rown's 'Three Years in Europe,' 'who was a slave for the first twenty years of his life, 'Montang Layer's Rown's 'Three Years in Europe,' 'who was a slave for the first twenty years of his life, 'Montang Layer's Rown's 'Three Years in Europe,' 'who was a slave for the first twenty years of his life, 'Montang Layer's Rown's 'Three Years in Europe,' 'who was a slave for the first twenty years of his life, 'Montang Layer's Rown's 'Three Years in Europe,' 'who was a slave for the first twenty years of his life, 'Montang Layer's Rown's 'Three Years in Europe,' 'who was a slave for the first twenty years of his life, 'Montang Layer's Rown's 'Three Years in Europe,' 'who was a slave for the first twenty years of his life, 'Montang Layer's Rown's 'Three Years in Europe,' 'who was a slave for the first twenty years of his life, 'Montang Layer's Rown's 'Three Years in Europe,' 'who was a slave for the first twenty years of his life, 'Montang Layer's Rown's 'Three Years in Europe,' 'who was a slave for the first twenty years of his life, 'Montang Layer's Rown's 'Three Years in Europe,' 'who was a slave for the first twenty years of his life, 'Montang Layer's Rown's 'Three Years in Europe,' 'who was a slave for the first twenty years of his life, 'Montang Lay and who has never had a day's schooling, should produce such a book as this, cannot but astonish those who speak disparagingly of the African race." Of the presdom and the pursuit of happiness. But it will also be to his eternal disgrace that he lived and died a slaveholder, emancipating none of his slaves at his death, and, it is well understood, leaving some of his own chilordained institution !?

'Clotel' is sold into various hands, and experiences the painful vicissitudes to which one in her condition is and Truth. ever liable, till at length, about to be transported to And John Mitchel is here, to urge all Irish emigrants New Orleans, as her prison in Washington was being closed for the night, she suddenly darted past her to embitter those people against European tyrants, and Bridge,' which spans the Potomac from the lower part of the city; but, being bemmed in by her pursuers, and seeing escape impossible, she vaulted over the railings of the bridge, and sunk forever beneath the waters

Mr. Brown has skilfully embodied in his affecting tale numerous well-authenticated occurrences, which have transpired at the South within a comparatively short period-all calculated to intensify the moral indignation of the world against American slavery.

LETTER FROM MR. QUINCY, TOUCHING MR. LAROY SUNDERLAND.

Mr. EDITOR-Your last number contains a letter

And again,-

New Organization is dead, long ago. Or, if it survive, it is only in the person of Mr. Lewis Tappan, who sits like a second Marius among the ruins of another Carthage, and meditates upon the mutability of human of the control of th Carthage, and meditates upon the mutability of human affairs. The men who promoted that Secession, have long since gone to their own place. After we have seen Mr. Stanton moving to lay Anti-Slavery Resolutions on the table in the New York Senate; Mr. Leavitt retired to a subordinate post on the staff of a Religious paper; Mr. Birney an advocate of Colonization; Mr. Charles W. Denison, the Birneo-Tayloro-Webstero-Pierce man, promoted from the Penitentiary at Washington to the Consulate at Demerara; Mr. LaRey Sunderland selling ghosts by the dollar's worth, in Boston; and another Reverend Gentleman, who shall be nameless, (as he has returned home, and may have repented,) selling rum by the glass in San Francisco; after having seen these things, and many more, we really think New Organization does not need killing over again.'

The purpose of the article in question was, to show

Emancipator and the rest of the property of the Society was transferred, on pretence of their not being able to raise three hundred dollars to continue the paper for three weeks, while, at the same meeting, they voted

This, I think, establishes the fact, that Mr. S. was to imitate the Judas of old, and go and hang himself. one that 'promoted that Secession.' Since that time, I have lost sight of him, as connected with the Antialso know, that they are very few. They are the ex- Slavery movement. Indeed, your statement in the recause, for several years,' covers all the rest of the willing to work in this cause, why do we not see some of that he was prominent in promoting New Organization insertion. in 1840, and that he had 'not been visible for several

As to Mr. Sunderland's 'selling ghosts by the dolthe Spiritual World. Of course, it is perfectly immate-interested in his lucubrations. rial to my position, whether he sold his ghosts or gave then away. And I do not understand him as denying that money has been taken at his house for these services; but, only, that it was received for his benefit. Of this crisis, in view of the fearful strides and astounding this crisis, in view of the fearful strides and astounding course, I could know nothing of the disposition that machinations of the Slave Power?) -- in Middlesex and and for money.

I am quite sure that a dollar was the precise amount assembly. We hope there will be a crowded attendance which Common Rumor (who, indeed, is often a Common Liar) stated as their retail price. And I remember, distinctly, that an excellent friend of ours, in THE BIRE. It will be seen, by an advertisement in another State, who is now in an Insane Asylum, after another column, that Joseph Barken, of Ohio, will having given nearly his entire property to a Medium, commence a course of lectures on this radically importing spiritual direction, wrote to me, two or three years tant subject, on Tuesday evening next, at the Melodeon ago, enclosing two dollars, with a request that I would Go and hear him, by all means. Is there no able and go to Mr. Sunderland's, and obtain an interview with the respectable clergyman in all this region, to accept his spirit of his brother, paying one dollar to Mr. S. for his invitation to a public discussion?

NEW WORK BY WILLIAM W. BROWN. pains, and keeping the other for mine. Notwithstand-

AND SLAVE-BREEDER.

Bostox, Jan'y 23d, 1854.

DEAR GARRISON—John Mitchel, the far-famed Irish ent work, 'Clotel,' the English journals speak in terms patriot, has hoisted his flag, on which he has inscribed, of the warmest commendation. For a copy of it, we JOHN MITCHEL, THE SLAVE-BREEDER, SLAVEof the warmest commendation. For a copy of it, we are greatly obliged to the author; and, having read it, we wish it might be reprinted in this country, believing it would find many readers. While the Declaration of Independence is preserved, the memory of Thomas Jefferson, its author, will be cherished, for the clear recognition it makes of the natural equality of mankind, and the inalienable right of every human being to freeand the inalienable right of every human being to free-

bidder, and drive men and women to unrequited toil? I say it is well. John Mitchel has only spoken out dren to be sold to the slave speculators, and thus to drag out a miserable life of servitude. Of the last, drag out a miscrable life of servitude. Of the last, cought to sustain the Fugitive Slave Bill; and what H. H. Brigham R. B. Phillips Islave Bill and what Was spoken by the Whig and Democratic Platforms, was spoken by the Whig and Democratic Platforms, Island Pinkham Island Pinkham Island Platforms, Island Pinkham Island Platforms, Is South, which, at present, promised much good to the eause of freedom. Several names were mentioned, of sensation amongst the crowd. Here she stood, with a complexion as white as most of those who were waiting by Rev. Doctors Dewey, Sharp, Rogers, and other Revwith a wish to become her purchasers; her features as erend Divines, when they brought in their God to sus-finely defined as any of her sex of pure Anglo-Saxon; tain the law; and by the recent Webster Celebration her long, black, wavy hair done up in the neatest manner; her form tall and graceful, and her whole appearance indicating one superior to her position." The ance indicating one superior to her position.' The auctioneer eloquently expatiated upon her beauty and many good qualities, and the bids rapidly increased as he proceeded, so that she was struck off for fifteen hundred dollars—ther bones, muscles, sinews, blood and nerves were sold for five hundred dollars; her moral to everlasting slave-hunting. When John Mitchel repcharacter for two hundred; her improved intellect for two hundred; her Christianity for three hundred; and two hundred; her Christianity for three hundred; and her chastity and virtue for four hundred dollars more.

And this, too, in a city thronged with churches, whose tall spires look like so many signals pointing to heaven, and whose ministers preach that slavery is a Godand American religion-and no more so. Both are deadly enemies to mankind, and an insult to Justice

keeper, and ran for her life towards the famous. Long to stimulate them to become tyrants of a far more malignant and bloody stamp! LIBERTY and SLAVERY are his watchwords-Liberty for the Irish, Slavery for Americans ; Liberty for the laborers of Ireland, Slavery for the laborers of the United States. From this hour, led on by this Irish Benedict Arnold, Irish emigrants will more urgently seek to become slave-drivers and

But I wish to call the attention of your readers to an allusion made by this Mitchel to JAMES HAUGHTON. He says of him-alluding to the famine in Ireland, of '46-7- 'he (Mr. Haughton) stored up corn, hoarded it like gold, always hoping the market would rise to the MR. EDITOR—TOUT has number contains a few parts on Mr. LaRoy Sunderland, complaining of injustice on my part in an article on Mr. Goodell's Book, published in the LIBERATOR when I had temporary charge falsehood, where he said this. The life of Mr. Haughvery dearest, until it rotted in his store, and was thrown ton needs no vindication from such a charge by John 'In the Liberator of November 4, 1853, over the signature of 'Q.,' I find myself charged with having thirteen years since, apstatised from the cause of Freedom, and, now, being engaged in 'selling ghosts by the Union Saving Committee, he could not only be a trajtor dollar's worth, in Boston.' with impunity, but also the cowardly assassin. In 1847, when the famine was at its height, I was two And again,—
'But, says 'Q.,' LaRoy Sunderland has 'secoded'
and 'apostatised,' because he is now 'selling ghosts
by the dollar's worth in Boston.''

months in Dublin and vicinity, and often met those who
were most active in practical efforts to relieve the sufferers, and to secure them against a recurrence of the months in Dublin and vicinity, and often met those who Perhaps you will be willing to reprint the whole passage, to a portion of which Mr. Sunderland objects, than James Haughron. The corn merchants of Ire-that your readers may see how far his complaint is well land did indeed suffer much from the loss of corn some were wholly wrecked. A vast quantity of corn on, have rather than distribute it, those who impor

The purpose of the article in question was, to show colleagues, were highly incensed against O'Connect that there was no occasion for recapitulating the facts preceding and accompanying the formation of the American and Foreign Anti-Slavery Society, (described as the Apostacy of 1840,) beause all the promoters of that measure had long been out of our way. The material point, as regards what I said about Mr. Sunderland, is, whether he was a prominent New Organizationist in 1840, and whether he is active in that cause now. Mr. Sunderland was a member of the Executive tionist in 1840, and whether he is active in that cause now. Mr. Sunderland was a member of the Executive Committee of the American A. S. Society, in 1840, and was present at the meeting held April 16th of that year, (which he opened with prayer,) at which the year, (which he opened with prayer,) at which the Society of the Society of

But John Mitchel will go to his own place. Ireland the North. He knew a great many ministers, who were thoroughly anti-slavery, and prepared to work for the overthrow of slavery.

But John Mitchel will go to his own place. Ireland is well rid of him. As a traitor to liberty, he will find little sympathy among his fellow-traitors here. The ures, or that he helped form the hostile Society in May. best thing he could do, for his own reputation, would be

To CORRESPONDENTS. We regret that we are again marks you appended to his letter, that 'he has not compelled (in consequence of the great length of the been visible, as a public laborer in the Anti-Slavery proceedings of the late annual meeting) to postpone the communications of Rev. Hiram Wilson and Dr. Granground and my remarks about him. I merely implied din, as well as several others, which we have on file for

The Lines of G. W. Bungay shall appear in our next

N. S., of Duxbury, is respectfully informed that ou lar's worth,' I meant to say what I supposed to be true, columns are wholly insufficient to enable us to find room again! He rejoiced to have one more opportunity to that money was taken at his house, in full, or in part, for what he desires us to publish in THE LIBERATOR. on his account, in consideration of communications with Besides, we are very sure our readers would not feel

> was made of the proceeds of the business. I only know Worcester, are earnestly solicited to extend a liberal that spiritual manifestations were made at his house, patronage to the Fairs, which is to be held at FITCH-BURG, on Wednesday and Thursday of next week. On As to the specific sum asked for the wares in question, Wednesday evening, Wendell Phillips will address the

> > LECTURES ON THE AUTHORITY AND INSPIRATION OF

00 S. H. Lewis
00 L. Meyer
00 Richard Clapp, Jr.
00 Peter Randolph
00 Reuben H. Ober
00 A. C. Taft
25 J. W. Pepper
00 J. B. Peirce William Spooner Stephen Barker Mrs. R. W Hensh 00 J. B. Peirce
00 J. Adams
00 D. S. Whitney
50 Josiah Hayward
00 Perley King
25 Jonathan H. Riggs John S. Rogers L. Hayden S. C. Foster E. Richards
H. Gleason
E. Schlaeger
T. W. Hartshorn
F. Douglass
J. C. Lindsley 50 Austin Bearse 50 Daniel Ricketso C. Bramhall J. Jones

1 00 J. Jones
1 00 John Clement
2 00 John M. Spear
1 00 A. T. Foss
1 00 A. Stanwood
1 00 E. A. Stockman
1 00 William Ashby
1 00 John Rogers
1 00 Wm. L. Garrison
1 00 H. E. Weston
0 50 Mr. Pope
1 00 Mrs. May
0 50 Joseph Merrill James N. Buffum W. Wilson S. Whitmore E. M. Adamson A. B. Morey John C. Haynes Samuel Dyer Samuel Reed Johnson Davee Marianne Stephens E. D. Draper Lizzie S. Wedgewood A. Parkinson 00 Joseph Merrill 00 Mrs. Haskell 00 E. P. Ayres 25 Philander Shaw Frederic H. De. E. D. Cheney Johua H. Robbins M. F. Littlehale C. Wellington Frederic H. Henshaw

00 Z. W. H. Spooner 50 B. Spooner 00 H. B. Spooner 00 Helen E. Garrison 00 Nancy Lovell 1 00 S. Fowler 50 Paulina Gerry
50 E. Studley
00 E. M. Shew
50 Otls G. Cheever Henry O. Stone Sarah H. Pillsbury James Jackson 1 00 Mary K. Marey 1 00 J. T. Sargent 1 00 E. Sprague 1 00 Mr. McLaughlin 1 00 D. Mitchell 00 Samuel Barrett 1 00 E. Emerson 0 25 Geo. T. Cook 1 00 Maria S. Page 1 00 Cash, and friends, }

P. S. Crowell P. B. Cogswell

P. B. Cogswell D. B. Morey C. K. Whipple Wm. C-E. Jackson Coolidge, Jr. in various sums. Wm. Jenkins John Sawin 00 Also, received for Collections at the Door, 1 00 three evenings, 77 07

| DONATIONS | To Mass. A. S. Society, at the Annual Meeting, January, 1854. | Richard Clap | \$20 00 | Mrs. Mary E. Alden | 1 00 | William Whiting | 10 00 | R. Smith | 1 00 | A. A. Bent | 5 00 | M. S. Cogswell | 1 00 | A. A. Bent | 5 00 | D. W. Cogswell | 1 00 | Mrs. R. W. Henshaw 5 00 | Eliza A. Lawton | 1 00 | Edward B. Perkins | 4 00 | S. Whitmore | 1 00 | Russell Marston | 3 00 | H. H. Williams | 1 00 | Caroline E. Putam | 2 00 | Daniel Mann | 1 00 | Russell Marston Caroline E. Putnam 2 00 Daniel Mann 2 00 D. Mack 2 00 Geo. J. Peterso E. P. Ayres J. L. Whiting S. C. Fay
Mrs.-C. Cowing
Mary J. Silloway
Sophia Guild 2 00 Geo. J. Peterson
2 00 Silas Hollis
1 00 R. Howland
1 00 Geo. W. Simonds
1 00 M. K. Whiting
1 00 Mary Willey
1 00 Several friends
1 00 Cash
1 00 Thomas P. Knox
1 00 S. P. Remond
1 00 S. H. Fassett
2 00 Louiss A. Allen D. Kimball Benjamin Paine E. L. Capron Lewis Hayden Richard Clapp, Jr.

PLEDGES

Made to the Mass. A. S. Society, at the Annual Meding, January, 1854. Francis Jackson, \$200 00 Francis Jackson,
C. F. Hovey,
Edmund Jackson,
Wendell Phillips,
Samuel May, Jr.,
Weymouth Female A. S. Society,
D. B. Morey,
James N. Buffum,
Bourne Spooner,
R. S. Crowell,
William R. Bliss, 100 00 100 00 100 00 25 00 E. D. Draper, Thomas J. Hunt, Stephen Barker, R. H. Ober, Johnson Davee, John C. Haynes, John T. Sargent, John I. Sargent,
R. Smith,
Martha B. Goodrich,
J. G. Dodge,
Samuel Tappan,
L. Woodberry, Manchester, W. S. George, Wm. H. Bartlett, Lewis McLauthlin, L. B. Pratt, L. B. Pratt, Jacob Leonard, East Bridgewater, Hannah L. Leonard, Amanda M. Leonard, Joshua Dwelley,

E. P. Dunn, James Dee, Lewis Holmes, DONATIONS RECEIVED FOR CAPT. DRAYTON. Thirteen friends in Worcester, by Charles Had-win and Rev. E. E. Hale, Samuel May, Jr. Boston., Seventh Day Baptist Church, by Rev. S. S. Griswold, Greenmanville, Ct., Henry Grew, Philadelphia, by W. Phillips, Rev. James Freeman Clark, Brookline,

James Seaver, James G. Knapp,

Francis W. Porter,

Peter Daltor

Rev. James Freeman Clark, Brook Briggs Arnold, Abington, Hannah C. King, Ceres, Pa., Rev. Joseph Allen, Bangor, Me., Rev. Theodore Parker, Boston, Rev. Theodore Parker, Detroit,
Friend,
Benjamin Rice, Worcester,
Rev. Edwin Thompson, East Walpole,
Louisa J. Thompson,
Mrs. L. P. Courtauldt Clemens, of Trenton, Meigs

Simon Brown, Portland, Ind., 1 00 J. Lumborne and C. Rush, Covington, Ind., 1 00 Friends in S. Hingham, Mass., 6 00 FRANCIS JACKSON.

Friends in S. Hingham, Mass.,

FRANCIS JACKSON.

Slave Plot in Kentucky.—We learn from the Louisville Courier, that Henry county, Ky. has recently been the scene of considerable excitement, arising from the discovery of a plot of some slaves to murder a family, because they thought one of their number had been sold, and then to make their escape to Canada. The family which it was proposed to murder as named Herndon. The hearts of the conspirators failed. The negroes talked so as to draw suspicion upon themselves, and being questioned, confessed the plot, implicating a large number of negroes and one white man. Several of the slaves concerned have been sold.

Severe Weather.—We have received.

Severe Weather.—We have received accounts from various quarters, of the severity of the cold on Saturday night and Sunday morning. In Boston, the thermometer was 6 below zero; in Roxbury, Dorchester, Waltham, Northboro', 15; in Roxbury, Newton, and Salen, 12; in Marblehead and New Bedford, 2; in Warren, P. I., 6; in Portland, 18, and in Bolton, 17, all below zero.

Steamer Burnt-Sad Disaster .- The steam er Georgia, from Montgomery, Alabama, caught fire on Saturday night, 28th ult., and was totally destroyed with most of the cargo, consisting of more than 1000 bales of cotton; nearly 60 passengers, mostly emigrants to Texas, and 30 slaves, were destroyed. Many others were missing. Loss of property over \$80,000.

Rhode Island all Right.--Resolutions against the Nebraska Bill have passed both branches of the LIAM SEARS, aged 62; a sincere friend of the slave and Rhode Island Legislature, by a unanimous vote.

JOSEPH BARKER.

Proposes to deliver six Lectures, in the city of Bos-

ton on the following topics :-THE BIBLE-ITS ORIGIN, CHARACTER, AND

TENDENCY.

Is it the production of God, or of man? Is it a man of divine oracles, or human thoughts? Is it all true and good, or is it a mixture of truth and error? Is its tendency, when recognized as of divine authority, good or 00 evil?

Discussion allowed after each lecture. The lecture offers to discuss the whole question with any recognized minister of the leading churches of the country. The Lectures will be delivered in the MELODEON

on Tuesday, Wednesday, Thursday and Friday, Feb. 7th, 8th, 9th and 10th—and on Monday and Turs-Day, Feb. 13th and 14th. Admission fee, 10 cents.

ANTI-SLAVERY PAIR IN PITCHBURG. An Anti-Slavery Fair will be opened at the Town Hall in Fitchburg, on WEDNESDAY, 1 o'clock, P. M., Feb. 8th, and will continue through THURSDAY, 9th. A great variety of useful and fancy articles will be offered for sale, among which will be found many rich 00 and rare foreign articles, from the late Boston Bazzar.
00 We cordially invite all the friends of the cause, in Fitchburg and the vicinity, to cooperate with us in

furnishing refreshments for the Fair. Donations of money, or other available articles, will be gratefully received. The proceeds of the Fair will be devoted to the use of the American Anti-Slavery

Society WENDELL PHILLIPS will speak at the Fair, on

Wednesday evening, February 8.

JUSTICE TO WOMEN.

CONVENTION AT ALBANY, TUESDAY AND WEDNESDAY, PEBRUARY 14 AND 15.

The Petition, asking for such amendments in the Statutes and Constitution of New York as will secure to the women of the State LEGAL EQUALITY with the men, and to females equally with the males a Right to Sur-FRAGE, will be presented to the Legislature about the 00 middle of February. We, the Committee appointed at 00 the Convention held at Rochester in December,—by whose authority these petitions were issued,-do hereby invite all fellow-citizens, of either sex, who are in favor 00 of these measures, to assemble in Convention, at Alba ny, on Tuesday and Wednesday, February 14 and 15.

The so-called 'Women's Rights Movement' has be so much misrepresented, that it is desirable to make the appeal for justice earnest, imposing and effective, by showing how eminently equitable are its principles how wise and practical are its measures. Let the serious-minded, generous, hopeful men and women of New York then gather in council, to determine whether there is any thing irrational or revolutionary in the proposal that fathers, brothers, husbands, should treat their daughters, sisters, wives and mothers as their peers. This reform is designed, by its originators, to make woman womanly, in the highest sense of that term-to exalt, not to degrade-to perfect, not to im pair, her refining influence in every sphere. The demand made is only to take off burdens, to remove hindrances, to leave women free, as men are free, to fol-low conscience and judgment in all scenes of duty. On 00 what ground,-except the right of might,-do men, claiming to be Republicans and Christians, deny to women privileges which they would die to gain and keep for themselves? What evil-what but good-can com 00 from enlarging woman's power of usefulness? How can society be otherwise than a gainer by the increase moral and mental influence of one-half of its members Let these and similar questions be fairly, candidly thoroughly discussed in the hearing of the Legisla-ture of New York.

Come, then, fellow-citizens, to this Convention, prepared to speak, to hear, to act. LUCY STONE, WENDELL PHILLIPS, Mrs. C. I. H. NICHOLS, and other earnest friends of the cause from New England and the West, as well as from our own State, are to be with us. And may the spirit of truth preside over all !

ELIZABETH C. STANTON, WM. HENRY CHANNING, SAMUEL J. MAY, WM. HAY, ERNESTINE L. ROSE, BURROUGHS PHILLIPS, ANTOINETTE L. BROWN, LYDIA ANN JENKINS,

SUSAN B. ANTHONY. Those having petitions in their hands will please send them to Susan B. Anthony, Rochester, until the first of February; after which, they should be forwarded to

Lydia Mott, Albany.

Boston, Jan. 31, 1854.

0 50

CANADA MISSION-HELP SOLICITED. The subscriber would respectfully inform his friends that his mission to the Refugees in Canada is in great need of 'MATERIAL AID,' and as he is to spend a few days in Boston and vicinity, he will thankfully receive donations sent to him, in the care of Robert F. Wallcut, HIRAM WILSON

> GERMANIA MUSICAL SOCIETY WILL GIVE A

CONCERT

ON EVERY SATURDAY EVENING,

Until the 10th of March, inclusive. Performing alternately Classical Music in one, an Lighter Music in the other Concert.

A Programme will be published in the Friday after-noon and Saturday morning papers. Additional sets and half-sets of Subscription Tickets can be procured at Wade's Music Store. Single Tickets, 50 cents each.

PUBLIC REHEARSAL On Every Wednesday Afternoon, at 3 o'clock.

Packages of Tickets for sale as usual. Packages of four tickets, at fifty cents. The Rehearsals will continue till the latter part of March.

CHARLES C. BURLEIGH, an Agent of the Mass. Anti-Slavery Society, will lecture as follows: 1 00 Mass. Anti-Slavery Society, will lecture as follows:—
2 00 Walpole. Friday eve'g, Feb. 3.
10 00 Rockport. Monday " 6.
10 00 Hamilton. Wednesday " 8.
1 00 Ipswich. Thursday " 10.
1 00 Rowley Friday 10.
1 00 Plymouth. Sunday 12.
2 00 Kingston. Monday eve'g, "13.
2 00 Marshfield. Wednesday " 14.
4 Wednesday " 14.
5 Obstantial Wednesday " 15.
6 Obstantial Wednesday " 16.
6 Obstantial Wedne

Newburyport......Sunday, Feb. 12. Haverhill.....Sunday, " 19. LUCY STONE'S Post-office address, for the

THE UNA—A Monthly Journal devoted to the elevation of Woman.

Published at Providence, R. I., and edited by Mrs. PAULINA WRIGHT DAVIS.

Price ONE DOLLAR a year. The second Volume commences Jan. 1, 1854.

NOTICES OF THE PRESS : 'It is filled with original matter, is gentle in tone, steadfast in purpose and tasteful in appearance.'—[Tri-

the trees has enlisted valuable aid, and is herself adequate to the work she undertakes. — [Phila. Register. We welcome "The Una." May it find its way into many homes, and that its seeds of truth will be a hundred fold. — [Wor. Spy. . The editorials are valuable, and the communications than average merit. — [Gloucester News.

of more than average merit."—[Gloucester News.

'We hope it will receive a patronage which will speedily warrant a more frequent publication."—[Penn. Freeman.

'We accept it as the inauguration of an idea, which cannot be succeed down nor exterminated, and whose ultimate triumph is certain.'—[Madison Co. Free Press. 'The writing in the first number contains much that is worthy of the space it occupies.'—[Home Journal. THE UNA can be found at the store of Bela Marsh, Bookseller, No. 25 Cornhill. Price 10 cents single copy.

The Year 1853 Has been a year prolific in good Books. John P. Jewett & Company,

Among their numerous issues, have published the following, which have met with great favor from the public, and large sales, and which should be

Mirs. Child's Tife of Isnac C. Bopper, One of the most intensely interesting books ever published. 10,000 copies in 4 months.

THE SHADY SIDE.

BY MRS. HUBBELL.

A thrilling tale of the vicissitudes of a country minister's life. 27,000 copies in 8 months.

THE MYSTERIOUS PARCHMENT

OR, SATANIC LICENSE.
A powerfully written Temperance Tale. Fourth Thou-

LECTURES TO YOUNG MEN, BY REV. RUFUS W. CLARK. First thousand sold in four days.

Voices from the Silent Land, OR. LEAVES OF CONSOLATION FOR THE APPLICATED. BY MRS. H. DWIGHT WILLIAMS. A beautiful gift for a friend in affliction.

THE LAST HOURS OF CHRIST. By W. G. SCHAUFFLER, Missionary at Constantinople. A religious work of rare excellence and beauty.

THE PERSIAN FLOWER. Being a Memoir of a daughter of Rev. Justin Perkins, of Persia. A sweet child.

DR. E. C. ROGERS'S GREAT WORK

Philosophy of Mysterious Agents. The most learned and satisfactory explanation of the spirit rappings yet published.

The Writings of Prof. B. B. Edwards. WITH A MEMOIR BY DR. PARK.

Similitudes from the Ocean and the Brairie. BY LUCY LARCOM. Literally, a book of gems, or string of pearls.

A SABBATH SCENE. BY JOHN G. WHITTIER.

With thirteen Illustrations, by Billings.

THE KEY UNCLE OM'S CABIN A new 12mo. edition just out. 90,000 copies published of the 8vo. edition.

HINTS FOR THE HOUSEHOLD. BY REV. WM. M. THAYER.

PICTURES AND STORIES PROM UNCLE TOM'S CABIN.

And the EDINBURGH DOLL AND OTHER TALES, for CHIL-DREN; being Nos. one and two of a new series of Juveniles.

The Infidelity of the Times:

Being an exposure of the crudities and absurdities of Andrew Jackson Davis, and others of like faith. By a clergyman of Connecticut.

A Series of Letters addressed to Judge Ed-TA Series of Letters addressed to Judge Ed-monds, A. J. Davis, Dr. Dexter, and others, on Spirit-ualism, by Dr. E. C. Rogens, Author of the Philosophy of Mysterious Agents. We anticipate a series of very able letters. All who know Dr. Rogers are aware that he is equal to the task. For sale by all Booksellers.

NEW MUSIC BOOKS. POLYHYMNIA, AND EUPHONIA. The first, a collection of Sacred Music. Euphonia, a collection of Glees and part Songs. By HEUBERER and

In press, to be issued in a few days, a thrilling work on the Catholic question, entitled, THE CONVENT AND THE MANSE.

THE DOVECOTE: OR, HEART OF THE HOMESTEAD. A genuine New England Home Story.

The Boston Almanac for 1854, AND ITS NEW COMPANION, THE LADY'S ALMANAC.

JOHN P. JEWETT & CO. will publish the above beautiful and useful Annuals, the Boston, Dec. 19, the Lady's, Dec. 1st. A work so long and favorably known as the Boston Almanac simply needs announcing to secure its sale. This number will contain sixty new and superb engravings, twenty-four of these being the new churches of Boston built since 1842, elegantly engraved, with the usual variety of other matter. The Lady's Almanac, after the elegant style of the other, is a new claimant for public favor, which we believe it will find. It will be a most useful little pocket manual for the ladies, containing a great variety of useful receipts, boquets of flowers, and calendar and memorandum vignettes, pages for each day and month of the year, portaits of our most distinguished female authors, hints for the toilet, numerous engravings, &c. &c.; elegantly bound in cloth, with gilt edges. Same price as the Boston Almanac. For sale by all Booksellers.

N the receipt of \$1, (post paid,) I will send instructions necessary for engaging in a pleasant and honorable pursuit, in which any young man of energy can realize a profit of from \$3 to \$10 per day. This is no humbur. I have been engaged in the business for the two past years, and have realized a profit of \$1500 per year, and am still following it with increasing success. I have a number of young men travelling in various parts of the South and West, who are making a large salary for themselves, and a fair profit for me. To young men and others out of employment, this business offers facilities for money-making of no ordinary character. It is pleasant, honorable, and available at any time or position in life.

Address

B. C. LAMBERT,

Saratoga Springs, New York.

eop4t toMar17

JUST PUBLISHED,

DROCEEDINGS OF THE AMERICAN ANTI-SLAthe PAGE EDINGS OF THE AMERICAN ANTI-SLAvery SOCIETY, AT ITS SECOND DECADE, held in the City of Philadelphia, Dec. 3d, 4th and 5th, 1853, with the principal speeches delivered on the cecasion. Phonographically reported by J. M. W. Yerrinton. A very valuable historical pamphlet. For and all at the Auti-Slavery Office, 21 Cornhill. Price 25 cents.

· Service Land

SANUEL MAY, Jr., Assistant Secretaries.

evident care, and that Mr. Parker tion; meanwhile, ealth, the fellowearly an hour and

sition of the slave

POETRY.

For the Liberator. TO MARY HOWITT. BY W. MILNE

O, gentle MARY HOWITT, We in spirit must agree ; And I proudly do avow it. MARY HOWITT, I love thee ! I have never seen thee, Mary, But my spirit bows with thine. By altars of Humanity, At Freedom's holiest shrine

Yes, I love thee, MARY HOWITT : I must love thee for the love, Which to all on earth thou bearest, And to all in heaven above. That love which ever blesseth. And which ever longs to bless : _ That love which no ill wisheth I must love thee still for this

Yes, I love thee, MARY HOWITT, For thy kind and gentle heart, Which good to every bosom Would so joyfully impart, And give thine all an offering, To bless the human race, And sorrow, sin and suffering From every heart efface.

Yes, I love thee, MARY HOWITT, For the kind and gentle words Which thou hast sweetly spoken : For their memory affords Sweet incentives to devotion At the shrine of Love and Truth, Like the gleams of warm emotion In the sunny breast of wouth O, I love thee, MARY HOWITT,

For thy worship at the shrine Of Love, and Truth, and Freedom, Where my orisons, with thine, And my prayers, would ever mingle For a day of inhilee When the bond of every nation Shall be forever free.

O. I love thee MARY HOWITT: For the angels, looking down, Must love thee while preparing For thee a shining crown ; Which, when thou shalt inherit, The laurels o'er thy tomb Shall continue fresh, unfading, Till the final day of doom.

THE HEROES OF THE PEN.

Sine caede, sine sanguine-vicistis .- CICERO. In the old time gone, ere came the dawn To the ages dark and dim, Who wielded the sword with mightiest brawn, The world bowed down to him : The hand most red with slaughtered dead, Most potent waved command; And Mars from the sky of glory shed His light like a blazing brand. But fiery Mars among the stars Grew pale and paler when, At the morn, came Venus ushering in The Heroes of the Pen.

Not with sword and flame these Heroes came, To ravage and to slay, But the savage soul with thought to tame, And with love and reason sway. No good steel-wrought, that battles fought In the centuries of yore,

Was ever so bright as the burnished thought To cut into Error's core ; And, in the fight for Truth and Right, Not a hundred thousand men

Of the heroes of old were a match for one Of the Heroes of the Pen. For the weapon they wield, nor armor nor shield Endure for a single dint : Nor glave withstands, nor bayonet steeled.

Nor powder, and ball, and flint; It touches the thing called Slave or King, And the man doth re-appear, As did from the toad the Seraph spring At the touch of Ithuriel's spear :

And whenever down it strikes a crown, Says sovereign to serf, 'Amen!' Amen ! and hurra ! ' the people ' For the Heroes of the Pen ! '

Upon old tomes, those catacombs

Of the dead and buried time, They lay the base of Glory's domes, And build with Truth sublime; And from their height, directing the fight Of the Right against the Wrong, They fill the world with the lettered might Of Eloquence and Song. Nor buried they lie with those who die At three-score years and ten; But a-top the piles they have builded, sleep The Heroes of the Pen.

Hurra, for the true, of o'd or new, Who heroes lived or fall ! Thermopylæ's immortal few ! Hurra for the Switzer Tell ! Up-voice to the sky the brave Gracchi ! Hurra, for the Pole and Hun ! For the men who made the Great July ! Hurra for Washington! Yet old Time Past would triumph at last : But hurra, and hurra, again, For the heroes that triumph over time-THE HEROES OF THE PEN!

From Household Words

Arise ! for the day is passing, While you lie dreaming on ! Your brothers are cased in armor, And forth to the fight are gone Your place in the ranks awaits you Each man has his part to play; The Past and the Future are nothing In the face of the stern To-day.

Arise from your dreams of the future-Of gaining a hard-fought field; Of storming the airy fortress; Of bidding the giant yield; Your future has deeds of glory, Of honor, (God grant it may !) But your arms will never be stronger. Or needed as now-to-day.

Arise! If the past detain you, Here sunshine and storms forget ; No chains so unworthy to hold you As those of a vain regret: Sad or bright, she is lifeless ever ; Cast her phantom arms away, Nor look back, save to learn the lesson

Of a noble strife, to-day. Arise ! for the hour is passing ; The sound that you dimly hear Is your enemy marching to battle, Rise! rise! for the foe is here! Stay not to brighten your weapons Or the hour will strike at last ; And, from dreams of a coming battle, You will waken and find it past.

IDLE WISHES. He who pursues an idle wish,

But climbs a tree to catch a fish

THE LIBERATOR.

[Reported for the Philadelphia Register.] GREAT DEBATE ON THE BIBLE, BETWEEN MR. JOSEPH BARKER, OF OHIO, AND REV. DR. BERG, OF PHILADELPHIA.

[CONTINUED.]

SECOND EVENING-(concluded.)

Dr. BERG-(general and long-continued applause)-I hope my opponent will be able to settle his controversy Creation and the Deluge? He has given us assertion If you would know what the Bible teaches on this sub how it is so. What is his version of these matters? says, and it will save him a mint of trouble :-Come, Mr. Barker, give us a little of your philosophy, And then set these things straight. (General applause.)
We have his word that the Bible account is not to be relied upon. But does his saying so make it so? Can
they twain shall be one flesh.'—Matt. 19: 4, 5. his unsupported assertions invalidate the testimony of There is not a single passage which can be interpreted Scriptures are the works of men are worthy of the rot- polygamy, that men might see it to be the evil it is. ten cause he supports. One does not know sometimes

give men over to strong delusions, that they may bealty imposed by Jehovah upon sin. When men harden ture ages; that there might be some cessation of the blam against Him. This is the usual method of Jehovah with man. When his people will not walk in His ways, they are left by him to a state of judicial blindness. This is a truth in his moral government. Let those who are disposed to reject his law take it to heart, and think a great deal over it. I said last night that, before the close of this debate, my opponent would be driven to take refuge in the bogs of Atheism. That remark has been justified by what we have heard to-night. My opponent says that the God of the Bible art thou, O, man! that repliest against God? The Bible teaches that men are dependent noon diving protects.

It may be a supplementation of the land as thou bays turnoil of life; that there might be some cessation of the bays also that God gave David a considerable number of wives after he had gave David a considerable number of wives after he had provided himself already with a very large number.

And yet it says that he lived without sin in the eyes of God, except in the matter of Uriah, the Hittite. If this be not approbation, I know not what is. I cannot concive of any express command more immoral than this. The Doctor says that polygamy was permitted by Moses on account of the hardness of the people's heart; to-night. My opponent says that the God of the Bible is unjust, if he leaves men to fall into error. Nay, who are thou, O, man! that repliest against God? The Bible teaches that men are dependent upon diving protects.

It may be a supplement of wives after he had gave David a considerable number of wives after he had provided himself already with a very large number.

And yet it says that he lived without sin in the eyes of God, except in the matter of Uriah, the Hittite. If this be not approbation, I know not what is. I cannot concive of any express command more immoral than this. The Doctor says that polygamy was permitted by Moses on account of the hardness of the passage in Matt. xix. 8, as prove the provided himself already wit will leave them to themselves. He says to the incorri- ister. (Laughter and applause.) gible sinner, Depart ! and he departs. He proclaims It is singular, that what I said about the ever-pre

My opponent cited the Bible account of Jephtha's prised that my opponent, notwithstanding his habitual toises all the way down. coolness, exhibited signs of impatience when I asked him [The time here expired, and the vehement and vocif-

cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offerwere till from come to similar, even twenty cittee, and unto the plane of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. And Jephtha came to Mizpeh unto his house, and behold his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her, he had neither son preceding evenings.) she was his only child; beside her, he had neither son nor daughter. And it came to pass when he saw her, he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do unto me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the best of the persons present to abstain from all manifestations of applause. There is no person, I think, who deliberately wishes to be in error. For my own part, I wish to know the exact truth. I am an old man, and am fast ball have to appear bechildren of Ammon. And she said unto her father, Let this thing be done for me: let me alone for two months, that I may go up and down upon the mountains, and bewail my virginity. I and my fellows. And he said, Go. And he sent her away for two months; and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel should be no expressions of strong feeling on either side.

God had demanded a human sacrifice.

Mr. BARKER-No; I adduced two other instances I will proceed at once to the remarks made by my opwhere the Bible represents God as doing that; and I ponent in his last speech. adduced the case of Jephtha as an instance of human sacrifice narrated in the Bible, without any expression of ed to prove that the Bible represents God as using deceit,

tion, expressed or implied, of Jehovah. To make the is true : tion, expressed or implied, of Jehovah. To make the vow was a crime; and it was a greater crime to fulfil it. Jephtha knew the law, and he knew that it forbade the sacrifice of a human being as a burnt-offering; he knew that beasts were the prescribed victims; he could not have made a mistake upon this subject. God had expressly forbidden human sacrifices. My opponent must bear that point in mind. The anger of Jehovah was directed against the Gentile nations in the property of the laws because they passed their chill.

Here God is the agent who employs those wonders, vicinity of the Jews, because they passed their chilbe supposed that he would sanction similar practices so as to know whether they love him.

so as to know whether they love him.

And here allow me to suggest a doubt as to whether the language of this narration is not figurative. May it not mean only that Jephtha's daughter was set apart to the service of Jehovah? The nuns of the Romish Church are often said to be 'buried alive.' I have, in my time, said many hard things against that Church. I have probably said of their veiled and cloistered nuns that they are 'buried alive,' but I certainly did not mean that the earth was heaped upon them, and that they were suffocated before the breath was out of their bodies. We read that Jephtha's daughter bewailed her virginity, and that her companions bewailed it with her they love him.

And he said, Hear thou, therefore, the word of the Lord said, Hear thou, and him. And the Lord said, Hear thou, therefore, the word of the host of heaven standing by him, on his right hand and on his left. And the Lord said, Who shall persuade him his left. And the Lord and soid, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth and do so. Now, therefore, behold, the Lord hath spoken evil concerning the Lord hath spoken evil concerning the c.' I Kings, xxii. 19—28.

Herein God gives direct permission to a lying spirit to virginity, and that her companions bewailed it with her Herein God gives direct permission to a lying spirit t upon the mountains. And afterwards the daughters of go and deceive Ahab. Israel mourned for the same reason. All these state-ments are without meaning, it she was offered as a

My opponent spoke feelingly of the curse pronounced the serpent. He thought this reptile had been dealt with too severely. Now, he may be a better judge of makes than I am, (laughter,) but it striks me that the iniversal abhorrence with which that reptile has ever een regarded by our race, is one of the strongest col-

lateral proofs of the truth of that part of the Bible. Though I would greatly prefer making positive pre gress in the argument of the question, I will proceed to notice other objections made to the Bible by my opponent. He charges that sacred book with encouraging polygamy. I do not deny that polygamy was practi in ancient times, and that there is a faithful record of with his moderator. (Laughter.) All that he has said the facts in the Bible. Shall its sanction be inferred in regard to the character of the God of the Bible, is from this? Solomon had many wives, but no Christian but another testimony to the truth of the Scripture, that ever thought he was doing right in this. Let my opthe things of God are not naturally discerned. He has ponent lay his finger upon the text in the Word of God brought up a string of alleged contradictions in bibli- that sanctions polygamy. Where is it said that a man cal language, which he could himself reconcile, if he may have two, three, four, or eight wives? The arwere not as blind as a bat in an ivy-bush, or at noon- gument is poor that infers the approbation of the Bible, day. Any child who has received a Suuday-school ed- because it says men did what they ought not to have ucation could explain them to him, could make them done. Its teachings are pure on this subject. How as plain as the nose upon his face, or upon mine. What many wives had Adam? One. How many had Noah? has he done in his objections to the Bible account of the One. And how many had Nonh's sons? One a-piece. upon assertion, but not a grain of proof. He tells us ject, consult the New Testament. The Savior has set-that the Bible account is wrong, but does not show us tled this whole matter. Let my opponent read what he

'Have ye not read that he which made them a

that sacred book? I protest against his course in this as an approbation of a plurality of wives. Moses, bematter. Mr. Barker appears here to make almost in. cause of the hardness of their hearts, had permitted numerable assertions. He comes with strings of re- certain things; but from the beginning, we are told by porters to put them down, and, next morning, they appear in the papers, conveying the impression that I have not answered them. Why, it would take ten men practice polygamy, or commended it. The moral govto follow him up in all his arguments. I do not know ernment of God is progressive. In his wisdom, he has in advance what they will be; it is impossible for me to permitted some facts to develop themselves, probably in take notes of them; I cannot write quick enough to put order that men might see and know the full evils resultthem down on paper. His arguments to prove the ing from them. He may have allowed the existence of In his remarks upon the Sabbath, my opponent has

made a glorious blunder. He thinks the Sabbath was My opponent cavils at the character of Jehovah. He originally a Jewish institution! No; the Sabbath was My opponent cavils at the character of Jehovah. He does not think it consistent with mercy that He should not made for any nation or people, but for the whole world. It is coeval with humanity itself. The Savior cubines, and mention the fact without one world of blame, lieve a lie. This judicial blindness, is part of the penfor the Sabbath. It was intended for Jew and for Gentile. It was consecrated, in order that God might estheir hearts, and wilfully reject the truth, they are abandoned to their own weakness and passions, given up of God until they are at last suddenly cut off in ture ages; that there might be some cessation of the

ble teaches that men are dependent upon divine protec-the Infidel vocabulary. Where did he get it? What tion and guidance, but that if men will utterly rebel right has he, as an Infidel, to speak of Heaven? He, against God, and harden their hearts against him, he perhaps, forgets that he is no longer a Methodist min-

wo to them that reject His law, and will not listen to entagency of Providence in the affairs of this world, should His counsels. Then it is that evil spirits take possession have driven my opponent into the dreary regions of atheof the tenement abandoned by the Holy Ghost. Then it ism. He discards a particular superintending Providence, is that Satan, ever lying in wait, seeking whom he may and represents this world as governed by laws that devour, gains the mastery of the human soul. Its cit-change not. But did these laws make themselves? adel is dismantled, its walls are broken down, its gates Did they make the world? Are they entirely indepenunhinged, and it becomes the strong-hold of the devil. dent of God? Do they need no one to superintend their In this sense is God said to send strong delusions, that operations? Will be pretend that God lives insulated men may believe a lie. In this manner does man un- from the creatures of his hands, from the world he has seat God from the throne of his heart, to become sub- made? What abominable folly of atheism! (General ject only to Satan. Is not he unjust to himself? Is applause.) In what he said of plagues, did he not avow not the character of God vindicated? Every principle his unblushing atheism? (Enthusiastic applause.) of His government may not be received of man; every And the marshes? (Renewed applause.) Agues come one may not be perfectly plain to human reason; but from marshes, do they? But who fixed the law which every one is right, not only for those who are saved, but makes agues come from marshes? (Applause.) My opponent's reasoning reminds me of the heathen, who, being asked on what the world stood, replied, 'On a vow as one in which the character of God is defamed, tortoise.' But on what does the tortoise stand? 'On I will read it. It is so clear, that I was not at all sur-

erous applause of the great majority, testified the genffer- cited gentlemen in the audience to get up a discussion So Jephtha passed over unto the children of Am- on a small scale among themselves ; but, at the request

(Notwithstanding the inclemency of the evening, the audience was almost, if not quite, as crowded as on the

children of Ammon. And she said unto her father, Let hastening to that period when I shall have to appear be-

and she knew no man. And it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephtha the Gleadite four dayain a year. — Judges, 11: 80—40. der and quiet ; and I am sure the friends on the other My opponent adduced this as an instance where side will receive with respect a similar request from Dr.

The doctor thinks that those passages which are quotonly teach that God leaves those who wilfully reject Dr. Bgaq-Jephtha alone was responsible for his act. the truth, to themselves and to the lusts of their own He himself was the guilty agent, and without the sane- hearts. Let us read the passages, and see whether this

dren through the fire to Moloch. How, then, could it signs and dreams, for the purpose of proving his people,

bleness of unrighteousness in them that perish, because used human language in its current acceptation; that they receive not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusions, that they should believe a lie; that they all might be damned who believe not the truth, but have are in unrighteousness."

the lying spirit to go forth. In the last passage, it is forefathers believed it, and the language was adapted to true that the parties are said to have resisted the truth ; their faith,' but even in this case, God does not leave them to is expressly asserted.

And Jephthah vowed a vow unto the Lord, and said : If thou shalt without fail deliver the children of Ammon truth oppresses the mighty errors of antiquity. One if thou shalt without fail deliver the children of Anunon into mine hands, then it shall be that whatsoever comet forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.'

Now if Jephthah did not offer her up as a burnt offer- We will now see what these acts of David were. I read ing, then it is clear that the Bible states what is not from I. Sam., 21true ; for it says that he did. If he did offer her up, . And David arose, and fled that day, for fear of Saul,

parents; of men for the sins of their ancestors.

The Doctor says if I will show him a passage in which acted out a lie. God commands to have seven hundred wives and three hundred concubines, then he will allow that the Bible is an immoral book. Well, suppose a novel should have for its hero a man with that number of wives and contouring that I may dwell there; for why should they servant dwell in the royal city with thee cubines, and mention the fact without one word of blame.

Then Achish gave him Ziklag that day, wherefore Zik cubines, and mention the fact without one word of blane, would we not call it immoral? The Bible says that the man who had seven hundred wives and three hundred concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the concubines was not only the wisest man that had lived, but the wisest man that had lived, but the wisest man that had liv but the wisest man that would ever live. It has no and the Gezarites, and the Amalekites; for those na-blame for his polygamy. The Bible says also that God tions were of old the inhabitants of the land as thou

' He saith unto them, Meses, because of the hardness

the Bible does. It makes bad worse. But where did contained in these passages. the Doctor get this wonderful information? From the I will now briefly recur to the Bible account of crea Bible? No. Can be then find out God's secret motives tion. In Gen. 1: 3, we find that God said, Let there tives, which are high as heaven, and deep as hell.

I had forgot I had been a Methodist preacher. I answer Moderator. You have two minutes more, Mr. Bar that I know of no nation or country under heaven where ker. the word is not known; no language that does not con-

'And Jephtha vowed a vow unto the Lord, and said, f thou shalt without fail deliver the children of Amagues ; that gluttony causes apoplexy ; that putrifying After all this, God created Eve. (Several cries ofhall. This moment was embraced by one or two ex- fish and other substances cause fevers and pestilence; Time up. Mr. Barker took his seat, the house mainand so with other diseases. The more enlightened see taining silence.) this, and hence they are beginning, when cholera apmon to fight against them; and the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and phere pure, and to warn the people to be temperate in

phere pure, and to warn the people to be temperate in their habits, as a better means of preventing or checking its ravages, than fasting and humiliation.

The Doctor contends that our principles have an immoral tendency. We, however, think just the contrary. If the Bible were of unmixed truth, and we reject it, then they would be of immoral tendency. But we do not reject it as a whole; we reject no portion of it, except the passages which appear to us false and immoral. cept the passages which appear to us false and immoral. of the aristocracy of the 'Old Dominion.' We have to guide us, all the teachings of nature inter-Three Hundred Murders per Year.—The trial of Charles R. Drew, said to be formerly of Lowell, what we sow, that shall we reap. We believe that every sin is punished, and that there is no such thing as the remission of punishment for sin; that if a man will drink, he will injure himself physically and mentally; that if he will indulge in licentiousness, the result will be the ruin of his physical system and the abasement of his moral and intellectual faculties; that if he will be cruel, he will be ing. Avery Parker, who lately died in New John Avery Parker who lately died in New John Avery Par that a misspent life cannot be atoned for by any deathbed repentance. We believe in no indulgences, no substitute in suffering, no borrowed or imputed righteoustitute in suffering, no borrowed or imputed righteousstitute in suffering, no borrowed or imputed righteous- town. ness. We believe that man will reap as he prepares the

would ask-Is there nothing as bad in Protestantism saved, if, at the last moment, he repents; that he may

another has done right?

I cannot conceive a more immoral doctrine than this. ference between high price and no price. The Catholic not neglect to 'darn the stockings,' she will not over-look that the men have souls to be darned also.

Straint. People feel this to be immoral. After a debate on the merits of Christ, in which me.' In another debate between a Unitarian and a me.' In another debate between a Unitarian and a future conqueror of Waterloo noted only as the stupid member of an Evangelical denomination, the Unitarian boy of his family, and the future founder of the Bible said, 'I cannot see that we are not as good parents, Society an unknown youth—he has survived them all.' husbands, brothers, sons, and citizens as you are.' A friend of the other side answered, 'You have need to

he will explain away all the imperfections and incon-In the first of these passages, nothing is said about sistencies of the Koran; to the Mormonite, and he will the parties having previously resisted the truth, but he exculpate his Bible; to the Persian and the Hindoo, and sends the signs and wonders that He may know their they will answer you well. You say to the Hindoo, dispositions. This trial is requisite to his information.

In the second passage, allusion is made to Ahab. Nothing is said about his being left to himself, but God tells

we don't believe that; but when it was written, our

Suppose your missionaries should go into China, and themselves. His positive agency in their deception adopt the Chinese idols of wood and stone, and speak of them as the Chinese speak of them, instead of telling The Doctor says that Jephthah's daughter was not them the truth, it would but perpetuate their superoffered up as a burnt offering. Let us read the pas- stition. Would it not, on the contrary, be their duty to enlighten them ? Astonishingly strange principle of interpretation! but one to which people fly, whenever

Because David did that which was right in the eyes 'And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed.'

'Because David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him, all the days of his life, save only in the matter of Uriah, the Hillite.'

true; for it says that he did. If he did offer her up, then is our charge maintained.

But why, then, says the Dr., should she lament her virginity? Is it not as great a sacrifice to die childless, as to live childless? But he says that the law forbids human sacrifices. But we have multiplied passages in which the Bible represents both God and his people as putting people to death. And so the law forbids lying, but David lied to Achish. The law forbids the death of the child for the sin of the father, but the Bible gives accounts of children massacred for the sins of their ancestors.

And David arcse, and field that day, for fear of Saul, and went to Achish, the king of the land? Did they not sing one to another of him in dances, saying, Saul has slain his thousands, and David his ten thousands? And David hid up these words in his heart, and was sore afraid of Achish, the king of Gath. And he changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, So, ye see the man is mad—Wherefore, then, have ye brought him to me?'

Now, the law says, Lie not one to another of him in dances, saying, Saul has slain his thousands, and David his ten thousands? And David hid up these words in lis heart, and was sore afraid of Achish, the king of Gath. And the servants of the processor.

Now, the law says, Lie not one to another; but David And again we read, I. Sam., 27: 5-

'And David said unto Achish, If I have now found

Now, here is a frightful mixture of lying, treachery of your hearts, suffered you to put away your wives, but and cruelty. I say nothing of his many wives and from the beginning it was not so.' his other sins; and yet this same book says that David It is nowhere said that God, or even Moses, permitted did that which was right in the eyes of the Lord, save only in the matter of Uriah, the Hittite. In like man-The Doctor next says that God permitted polygamy ner, Abraham is said to have kept God's voice. But we to exist, so that its evils might develop themselves, and find that he taught Sarah to lie; that he bought slaves; be made manifest in the quarrels of families ; that men that he used a bondmaid as his wife, and afterwards might see it to be the evil it is. Prodigious explana- turned her and her child out into the wilderness to tion! Why, it makes the character of God worse than starve. I can't conceive what immorality is, if it is not

by his own unaided intellect? He told us such a thing be light, and there was light. And in another part of was impossible; that man could not pry into his mo-

find that God again created lights in the firmament o He asks me where I get the word 'heaven,' thinking the heaven. (Cry in the audience of 'Time up.')

Mr. Barker. So that we have three mornings and three evenings before the sun was created. In the first The Doctor paks who fixed the law which makes chapter, we find that God created man in his own imagues come from marshes? and that some one must age; male and female created he them; and also that have done it. All we said was that in our view, the laws he created the lower animals. All this took place on of nature are fixed ; that health and disease are the re- the sixth day. But in the second chapter, after the acsult of unchanging laws. We have no objection to his count of the seventh day, on which God rested, we find question, and the freest discussion of it. We see that that he again created Adam, and put him in the garden drunkenness causes headache, lowness of spirit, and de- of Eden; and that he again created the lower animals,

Instructing Negroes .- We learn from the

ness. We believe that man will reap as he prepares the harvest.

I do not wish to be offensive, but the most immoral views are frequently expressed by Christians in defence of their doctrines. I will say nothing of the Catholic doctrine of priestly absolution and indulgence. But I would ask—Is there nothing as bad in Protestantism

itself? What think you of the Protestant, doctrine that a man may escape from the consequences of his acts, by Vessels had ascended that distance; the navigation was ance upon another's virtues; that he is accepted and 36 feet.

be a thief, hardened in crime, and dying on the cross, and yet, may be with the Saviour in Paradise that very day; and that

"While the lamp holds out to burn, The vilest sinner may return";

that he may escape hell and gain heaven, because

Treatment of Russian Soldiers.—It has been stated to us, that out of fifty thousand men who started from the interior to join General Vorontzof, twenty-five thousand perished on the road—perished of cold, hunger, and bad treatment. The employes keep the names of the dead men standing on their books, equally with those of the living ones, and are thus enabled to realize enormous profits.—The Czar and the Sultan.

Mrs. Nichols has suspended the publica tion of the newspaper which she has edited, and an-nounces that she will devote herself to lectures on tem-

straint. People feel this to be immoral. After a debate on the merits of Christ, in which one man maintained that every one would reap as he sowed; and the other, that any one trusting in the merits of Christ would be saved without regard to his conduct, a person who was present, said, 'If that man's doctrine be true, and I must depend on my own acts, I must look about me.' In another debate between a Unitarian and a future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of Waterloo noted only as the standid future consuleror of waterloop fu

Scottish Temperance League.-The annua thee.' I Kings, xxii. 19—28.

Herein God gives direct permission to a lying spirit to go and deceive Ahab.

I will now read from 2 Thess. ii. 9.

'Whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivable.

The onnual friends of the other side answered, 'You have need to be, for you have nothing else to trust to.' It is we who are seeking to overturn a doctrine immoral in its tendency.

The annual soirce of the Glasgow members and friends of the League, took place on Friday night in the Merchants' hall. The chair was occupied by Robert Smith, Esq., the President of the League. The speakers were the Rev. Mr. Ward of Toronto, the Rev. George Jeffrey, F. R. Lees, Esq. The attendance was large, and the prevalent among Christians. We are told that God MOTORPATHIC CARD.

DR. HALSTED

CLOSES his institution at Rochester, N. Y., until the 15th of April next, to comply with the solicitations of many Physicians and Ladies, who are anxious to avail themselves of his new mode of curing disease. His object in making this tour, beside that of tr in making this tour, beside that of treating some particular cases, is to give medical men such practical eviden as may lead to a more wise method of treating Uter, and Chronic Diseases. It is his desire to extend to a Faculty every possible facility for testing the meritary. his discovery. Physicians, therefore, are parti-invited to call with patients under their charge system of Therapeutics is simple, rational and ry and based upon new pathological principles—a system by which the worst forms of Prolapsus Uteri and more functional and organic derangements are cur principles of Motorpathy have been thorous ed in a home institution, where some five ed in a home institution, where some five theusand cases of female diseases alone have been successfully treated. Many of these were inveterate cases of from one to twenty-two years' standing; some of them accompanied with extreme urinary difficulties. Many cases of Prolapsus Uteri can be cured by one visit; others in a few days; and the most difficult in a few days; and the most din the most difficult in a few days; and the most difficult in a f others in a few days; and the most difficult in a few weeks. To produce this almost instantaneous relief, the patient is subjected to no pain or inconvenience. No supporters, or any of the usual treatment is employed. When the organ is made to assume its proper position, the patient is immediately able to go through any ordinary exercise which she has strength to perform, with out fear of displacement. Motorpathic treatment give vitality and force to all the organs in the discharge of their proper functions, and is most effectual in restoring the constitution from the effects of self-indulgenes and dissipation. It has been proven to be peculiarly adapted for the cure of Incipient Consumption, Paralysis, and the many and multiform compliants. lysis, and the many and multiform complaints originating in Curviture or Irritation of the Spine. Its efficacy in the relief of partial insanity and diseases of iver is beyond a question.

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SEVER Mr. S carried

Dr. HALSTED will be in Boston, at the Revere House from the 19th to the 30th of January; in Worcester the 1st of February; in Springfield, at the Massa House, on February 3d and 4th; in Northampton, February 6th; in Hartford, Ct., at Hartford Civ III February 6th; in Hartford, Ct., at Hartford City Hotel, on February 10th; in Meriden, on February 10th; in Chester, at Chester Hotel, on February 14th; in New Haven, at Tontine House, 6th February 16th; and in New York, on February 20th, at St. Nicholas Botel, Broadway; where he will remain a few weeks. Comprompt attention. His work on Motorpathy can be obtained of him, or be sent to any address, postage free, on the reception of ten postage stamps. January 13

Sunderland's New Method of Cure



FOR all forms of Disease, by ed! Available for the Sick, the Lame, the Deef and the Blind, in any part of the country! No need of personal consultations. need of personal consultations.— Pamphlets of Information sent, st free, on receipt of one dime, pre-paid. Address w Method of Cure, 28 Eliot st., Boston, Mass.

IMPROVED METHOD OF

Champooing and Hair-Dyeing.

MADAME CARTEAUX having established herself over the Comb, Toilet and Perfumery Store of M. over the Comb, Toilet and Perfunery Store of A. S. Jordan, No. 191 Washington street, (cutrance) Norfolk Avenue.) would avail herself of this medium for tendering thanks to the Ladies of Boston and vicis try for the liberal patronage awarded her, and would respectfully assure them that, by unremitting endeaven to please, she hopes for a continuance of their faves.

Her arrangements for Cutting and Dressing Ladiel and Children's Hair, for Dyeing and Champooing, are such as win the tribute of praise from all.

such as win the tribute of praise from all.

She has a Hair Restorative which cannot be excelled, as it produces new hair where baldness had taken

Her chemical researches have developed an inimitable Hair Dye, warranted not to smut, (a desideration long looked for.) Her Ne Plus Ultra, for renovating the complexion, removing freekles, &c., is fast commending itself to favor. For all her compounds and their application she warrants satisfaction, or demands

no pay.

Ladies can be waited on at thesr own residences, or at her room, which will be open from 8, A. M., to 7, P. M., She has numerous recommendations from the fashionable circles of Boston, Providence, and clawhere, which can be seen by those who desire.

Boston, January 20, 1851.

A New Work for the Public.

SPIRIT INTERCOURSE, containing Incidents of Per-Sonal Experience, from notes taken while investigating the New Phenomena of Spirit Thought and attion; together with various Spirit Communications through himself as Medium. By HERMAN SNOW, late Unitarian Minister at Montague, Mass. by, Nichols & Co. New York: C. S. mony Hall, 103 Court st., Boston

DR. MANN (formerly MANN & MELBOURNE, Sunmer street,) now resides at 13 Avery street. Its attends exclusively to those who choose to be waited

upon at their own houses. He fills teeth so as permanently to save them.
His mineral teeth on gold plate are unsurpassed.
He also makes the patent continuous gums with ted

on platina, specimens of which he will exhibit, and ther their superiority.

He receives no patients at home, but will visit, ethlit specimens, state terms, and give professional additional without charge. Messages left at his residence, 13 Avery str

receive due attention. WEST BOSTON

CLOTHING HOUSE. LEWIS HAYDEN would respectfully call the attitution of his former customers and the public grad

rally, to his ample stock of CLOTHING, FURNISHING GOODS, HATS AND CAPS. Being connected with one of the very largest Clething

Houses in Boston, he is prepared to furnish every list of garment. He would also inform his friends that will get up every kind of custom garment at the shertest notice. He hopes the friends of freedom, especially will favor him with a call, as he has seen some but

service in slavery. One and all are invited to call, where they will always be treated fairly, and with god argains, at 121 CAMBRIDGE STREET, BOSTON. Boston, April 20, 1853.

PERSONAL MEMOIR OF DANIEL DRAY.

TON. OR Four Years and Four Months a Prisoner

A Charity's sake) in Washington Jail. Including a Narrative of the Voyage and Capture of the Schoold Pearl. Price 25 ets., or 88 ets. in cloth SIX YEARS IN A GEORGIA PRISON. Narratife of Lewis W. Paine, written by himself.

TWELVE YEARS A SLAVE. Narrative of Solo mon Northup, a Citizen of New York, kidnapped in Washington City in 1841, and rescued in 1858, frem a Cotton Plantation near the Red River in Louisians. Price \$1 00.

For sale by BELA MARSH, 25 Cornhill. Dec. 23.

Reformed Medical Practice. A. A. GIFFORD having returned to New Bel-DR. A. A. GIFFORD having returned in the com-

Office and residence, Nes. 159 and 161 Union street. New Bedford, Nov. 24. WORCESTER

HYDROPATHIC INSTITUTION,

NO. 1 GLEN STREET. THIS Institution is well arranged for treatmental all seasons. It will remain under the medical direction of Dr. George Hovr, until the return of Dr. Rogens from Paris, in April, 1864.

TERMS, usually, from 7 to \$9 per week.
For treatment without board, 3 to \$4 per week.
Oct. 10, 1858. PREMIUM

LILY WHITE BLANKETS, MANUFACTURED BY

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